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f 1083/30

f. 1 Thos. Hoccleve: Regiment of Princes
f. 78 John WALTON: Consolation of philosophy.
England, 2nd half XV cent.

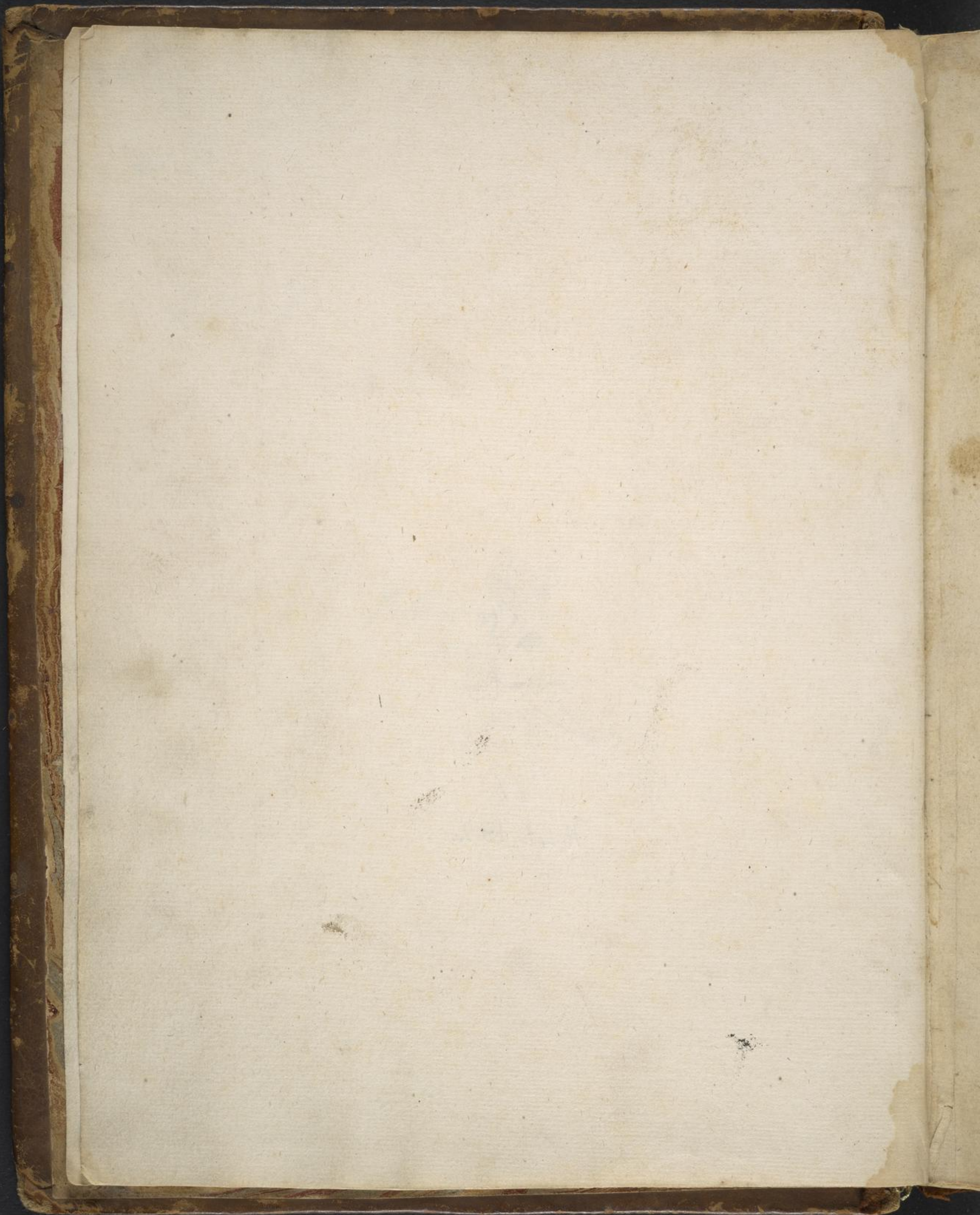
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Longman

Phillipps In S
1099



Sir J. P.
Michell, Hill,
1099

B46.182.



Wysing by on the restless bynesse
Which that this world hath ay on hande
That other thing than frunt of bytturnesse
He yetteth nought as I can understonde
At chesire ynn / right fast be the stonde
As I lay in my bed / up on a myght
Thought me bereft / of sleep with force and myght.

And many a day / and myght that mylled hys
Had befor bewis / my poore goost.
So grebously / that of angynssh and pynne
No richere man was / nought in no coost
This day I seyn / may no myght make his boost
That he with thought / was better than I requyred
For to the deth / it wel myght hath me feyned

Bylyly in my mynde / I gan revolue
The welthe onsure of every creature
How lightly that fortune it can dissolue
Whan that shu lyf that it not long dure
And of the brotylnesse of hys nature
My trembling hert / so gret fastnesse hadde
That my spuntis were of my lyf sadde

He fel to my mynde how that not long ago
Fortunes stol / down thre estaat royal
In to my scheef / and I took heed also
Of many another lord / that hadde a fall
In many estaat / eek siknesse at all
He sayn I noon / but I sey atte laste
Wher securre / for talyde hys caste

In the poore estaat / the pyght hys pabillon
To covey hys from the storm / of destendynge
For the lueyn / no lowere distencion
Save oonly deth / fro which no myght bydynge
Defendyn hym may / and thus in my myght
I desirht was for ioye and good hope
And to myn ese / no thing longe I groope

For right as blyde can it in my thought.
Though I be poore yet somewhat leese I may.
Than deemed I that deuete mould nought.
With me abyde it is nought to hir pay.
Ther to sojourn as she destende may.
And thus buskew of my smal lyflood.
Thought leys on me many an hevy loode.

I thought eek yf I m to povert creepe
Than am I entred in to syknesse.
But such deuete myght I ay prayle and wepe.
For povert breedeth nought but hebynesse.
Alas wher is this worldis stablunesse
Heer by heer dom heer honour heer reprees.
Now hool now seel now bonnte now mystheef.

*De consolacione philosophie. cap. 1.
nunc genitum infortunium est
fuisse bonum.*

And whan I hadde rolled by and down
This world for my swames in my mynde
I seey weel povert was excludioun.
Of alle weelfare regnyng in mankynde.
And hom in booke thus I wryten fynde.
The merste kynde of wretchednesse is.
A man to habe been weelful or this.

Alas thought I what syknesse is that.
To lyse ay sure of greif and mysamce.
What shal I doo best is I styve nat.
Agayn the pees of fortunes balamce.
For weel I woot that hir brotyl constamce.
A myght no while suffre can sojourn.
In o plit this nat myst I how to tourne.

*Non est securus qui
protrahit eum cuius
protrahit eum.*

For whan a man weeneth most constamce
Than is he next on to his obithroving.
So flytting is she and so variamce.
Ther nys no trust by on hir fayr lawhyng.
After glad look she shapeth hir to styng.
I was a dred so of hir geynesse.
That my lyf was but a deedly gladnesse.

2

This ylle myght I walwed to and fro.
Sechynge veste / but certainly sthe.
Appeered nought / for though my cruel foo.
Had chased hie / and slep a wey frome.
And for I schoolde / nat aloone be.
A gem my lust / watch profred my perhyse.
And I admitted hie / in hery myse.

So long a myght / felt I nebu noon.
As was that same to my judgement.
Who so that thoughty is / is woo be goon.
The thoughtfull / wttg his vessel of torment.
Ther mye no greef / to hym equypolent.
He grabeth deepest / of seeknesse alle.
Full woo is hym / that in swich thought is falle

What might that yuly / pensyf is ytrawe.
His moost desyr / is to be solitarie.
That this be sooth / in my persone I knowe.
For ewil wil that fetyng adversarie.
ayn herte maade / to hym be tributarye.
In sorowlyng of the freshest of my blood.
To sorwe sorwe / me thought it dide me good.

For the nature of hebynesse is this.
If it abomde / grethly in a myght.
The place escheveth he / wher that roye is.
For roye and he / nat come accorde a myght.
As distordance / as day is to nyght.
And hono adversarye / is on to schame.
Ye hebynesse foo / on to roye and game.

Whan to the thoughtful might is told a tale.
He heerith it / as though he thens were.
His hery thoughtis / hym so plukke and hale.
Hysw and theow / and hym so greebe and dere.
That his eyes / abyale hym nat a pere.
He understondeth / no thyng what men say.
So been his wittes / fer goon hem to play.

A. 2.

The smert of thought / I be experience.
Knewe as wel / as any man dooth byng
His frosty sweet / and fyr hoot fer-bence.
And troublly dremes / drempt al in waking
In mased hed / sleepis han of kunning.
And myt dyspoled / and so me berappd.
That aftur deth / ful often habe I tappd.

Passé ou when this stormy nyght was goon.
And day gan at my wyndowre in to pryse.
I roos me by / for boote fonde I noon.
In myn swetty bed / lenger to lye.
In to the feeld / I dressed me in hye.
And in myn herte / deepe gan made
So he that was bareyn / of thoughtis glade.

Be that I walked hadde acertayn tyme
were it how / I not or more or lesse.
A poore old hoor man cam walking by me.
And seyde good day syre / and god you blesse.
But I no word / for my so seetly distresse.
For bad myn eyes / bsen here office.
For which this old man / heeld me lems and myce.

Thyl he took heed to my dreery cheere.
And to my dedly colow / pale and wan.
Than thought he thus / this man that I se heere.
Al wrong is myght / be ought I se can.
He sturt to me / and seyde slepyt thou man.
I wake and gan me schake wondur faste.
And with a sigh / I answerde atte laste.

Who is there / I / qd this olde greye.
Am heere / and he me tolde the maneere.
How he spak to me / as ye herde me seye.
O man qd I / for cristis love deere.
yf that thou myt / ought doon at my prayeere.
As go thy wey / talk to me na more.
Thy wordis alle / a mayen me ful sore.

3

Worde fro me / me lyst no companye.
Encrece not my greif / I have y nongh.
My sone Gaston / good list my thy sorwe drye.
And mayst releved be / what man art thou.
Werk astu me / it schal be fore thy pray.
Thou nart but yong / and hast but litel seene.
And fulselde is / that yong folk myse beene.

Yet that the lybe / to been esed weel.
As suffre me / with the to talke a while.
Art thou anght lettred / ye go / he som del.
Blyssed be god / than hope / be seynt Gyle.
That god to the / thy wyrt schal reconyle.
Which that me thynketh / is fer fro the went.
Thorgh thassent / of thy greuous torment.

Lettrid folk / han grette re distreccion.
And bettir concay be kinne / a manys sace.
And rather myl apphe to resoun.
And fro folh / sonner hem with drayve.
Than he that neythir resoun can ne lawe.
Be lerved hatz / no maner letterwe.
Plub vp thyn herte / I hope / I schal the awe.

Cure / good man / ye thou art a fayre leche.
Cure thy self / that tremblest as thou goost.
For al thyn art / wyl endyn in thy speche.
It lith nat in thy pooreer / poore goost.
To hele me / thou art as seel almoost.
Be I / first on thy self / by the thyn art.
And if anght lobe / let me thame have part.

Go forth thy way / I prey the or be stille.
Thou doost me more anoye / than that thou weenyst.
Thou art as ful of clay / as is a mylle.
Thou doost no thyng / but greybist me and teenyst.
Good man thou wost / but litel what thou meenyst.
In the lith naught / redresse mysamce.
And yet thou mayst / be weel wyth d par chance.

a.3.

It moſte be / a gretteſſe man of myght.
Than that thou art / that ſchoolde me releefe.
What ſone myn / thou feelſt nought aught.
To herlene me / what ſhal it hyte or geve.
Petur good man / though we talke heer tyl ebe.
Al is in veyn / thy myght may me nat atteyne.
To hele me / ſynce is my wooful peyne.

What that I can or may / me woofte thou nought.
Hardely ſone / tel on how it is.
Whan at o word / it is encombrous thought.
That canſet me / thus ſorwe and fave any.
From ſone / and ther no thyng but this.
So as I ſhal the ſeye / and thyne eſtate.
Amende I ſhal / but thou be obſtinate.

And myſfully rebelle / and diſobeye.
And lyſte nat to my love the conſorme.
For in ſynch caſe / what ſchoolde I ſpeke or ſeye.
Or in my beſte wyſe / the enſorme.
Yf thou it may be / and take another ſorme.
After thy chyſyſſe / myſewlyd concept.
Thou dooſt by to thy ſelf harm and deceyt.

O thyng ſey I / yef thou go ferles.
Al ſolitarie / and conſayl lab and reed.
As me thynketh / thy gyſe is danteles.
Thou likly art / to bere a doted heed.
Whil thou art ſoul / thought is waſtynge ſeed.
So with yn the / and that in gret forſown.
And thou reedles / not canſt voyde his poſſoun.

Deſol.

The boole ſeyth thus / I reede it yore agoon.
Woo be to hym / that lyſt to been allon.
For yf he falle / help hath he noon.
To wyſe / thus ſey I / be thy perſone
I found the ſoul / and thy myttis echoon.
Heer fro the fled / and diſſerplyd ful myde.
Wherefore it ſeemeth / the needith a gyde.

Which that the may / on to thy myttis lede.
Thou graspest heere and there as dooth the blynde.
And as mysgoost / and yet have I no drede
If thou vessay be / wilt on to thy mynde.
My love and execute it thou schalt fynde.
Eher yu smych ese that thy maladye
Abregge it schal / and thy malentolye.

*Admum gaudens
estate floridam facit.*

And holpam were it to styntyn of thy woo.
And take on to the spirit of gladnesse
What profyt fyndest thou / to moorne so.
Salomon seyth / that sorowe and hebynesse
Booms of man / dryeth be his dwesse
And herte glad / maketh flourishyng age
Therefore I reede / thou thy woo asswage.

He seyth as motthes / to a clooth anoyen.
And of his wolke / makyn it al bare
And also as wormys / a tre distroyen.
Thorgh her persyng / right so sorwe and care
Werebe a man / his welthe and his weelfare
And his dayes abregge / and short his lyf
loo what profyt / is to be penyff.

Now gode sone tel on thy grebannce.
What is thy cause / of thought in special
Hastow of worldly goodis abundannce.
And carest how / it kept be schal.
Or artow needy / and hast but smal.
And threstest fore / a riche man to be
Or lobest hwe / that nought loveth the.

I have herd seyn / in keepyng of richesse
Is thought and woo / and bys awayt alday
The poore and needy / eek hath hebynesse
For to his purpos / nought atteyne he may.
The lover also / seen men alday
Prolle aftow that / that he schal never fynde
Thus thought turmenteth folk in sundry kynde.

yef thou the feele in any of these y greved.
Or ellis what / tel on in goddis name.
Thou seest al day / the beggere is releved.
That lyt and beggeth / blynd crooked and lame.
And why / for he ne letteth for no schaame.
His harmys and his pobert / to be wrye.
So folk as they be hym goon in the wrye.

beggar

For and he keepe hym close / and hald his pees.
And nought out telle / how feel he in ward is.
He may alday / so lytten helpless.
And sone myn al though / he fare amys.
That hideth soo / god woot the myte is his.
But the beggere / his hurtis can not heele.
He wyle al & telle / and more he can not heele.

Byght so yef the lyst / have remedye.
Of thy amoye / that prybeth the so smerte.
The verray cause / of thy gret maladye.
The moste distobere / and telle out al thy herte
yef thou it hyde / thou shalt not afterte.
That thou ne falle / schalt in som myschance.
For thy amende / thou thy gobernamce.

Be war of thought / for it is perillous.
He the strenght wrye / to distanfort men ledeth
His violence / is ful outrageous.
Owryse is he / that besh thought ne dredeth.
In whom that he / his mortal bemyne shedeth.
But if a bemyne / after folwe blyde.
At the port of dyspayr / he may avryde.

Soone synch thought / lurlug the with yme.
That smyteth after / thy confusiom.
By tyme it is / to voyde and lere it tyme.
And walke at large / out of thy prysom.
By war the feendis / shyn conclusiom.
For if he may the on to dyspayr brynge
Thou moorne shal / and lawhe he wyl and synge.

5
Som men for lak of oompacioun.
Wynseth ferthre/ than his wyt may steeche
And at the feendis instigacioun.
Dampnable errour/ haldeyth and kan not fleche
For no consayl/ ne need as dede a wrecche.
Not fern a goon/ which that of hereche.
Conkyet and brent/ was to asshen drye.

The precious body/ of oure lord ihu.
In foorme of bread/ he leebid not at all.
He was no thyng a basshed/ ne woulde esthem.
To seye it was/ but bread materiall.
He seide a preestis poweer/ is as small
As a taberis/ or synch another myght.
And it to make/ hadde he no grette myght.

Ou lord the prynce/ god hym save and blesse
Was at his dych castigacioun.
And of his soule/ had gret tendurnesse
Chrestyng soore/ his sabacioun.
Gret was his pitous lamentacioun.
Whan that this renegat/ woulde nat blyme
Of that synkyng errour/ that he was yme.

This good lord/ hyght hym to be synch a mene
To his fadu/ oure hyge lord so berayn.
Nef he renounce/ woulde his errour clene.
And come on to oure lord beleebe agayn.
He sthoolde of his lyf/ suwe been and certayn.
And suffisamt lyfloodde he sthoolde eek have
On to the day/ he clad were in his grave.

Also this noble/ prynce and worthy knyght.
God ghyt hym his charitable laboure
Or ony stykke/ kyndlyd were or lyght.
The sacrament/ oure blyssid saveour
With reverence gret/ and hy honoure
Hem feache leet/ this wrecche to comerte.
To make oure feyth/ to synke in his herte.

¶ Pro contra hereticos

But al for nought/ it wolde nat betyde.
He heeld forth/ his oppymom dampnable
And cast oure crystene/ hooly feyth a syde.
As he that was to the feend acceptable.
Be my outward/ tokene resonable.
If he inward/ had my repentance.
That woot he that/ of no thyng hath doutance.

Late the dybme/ of hym spoken and mysse.
Wher his soule is become/ or whidur goon.
My submyng/ of that me schal excuse
Of which mateer knowleche have I noon
But wolde god/ tho cristis foys echon.
That hold as he heeld/ were I serued so.
For I am sure/ that ther been many mo.

The more vouthie is/ allas what men bethey.
That hem deliten/ in Roych Surquidrie.
For manys resonn/ may not preebe our fey.
That they wil it/ dysprabe or deme.
To oure lord god/ that sitteth in heuene hye.
Schul they desyre/ for to been egal/
May. that was nebu/ certis ne be schal.

But oure lord god/ seyth in hooly scripture
May not be fals/ this knoweth every myght.
But he made/ and though a creature.
In his goddis werk/ feele not a myght.
Schal he rebelle/ ageyns his lordis myght.
Which that this world/ hath maad of nought.
For resonn may not/ knyt it in his thought.

Was it nat eek/ a merhayl in nature.
That god I bore/ was of a byrgyne.
Yet is it sooth/ though man be coniecture.
Of resonn/ or what he can ymagyne
Nought fobow it/ ne can it determyne.
He that almyghty is/ dooth as hym lyst.
He myl his kunyng/ hyd be and not wyst.

6
Oure feyth not mere / bi to vs merytore
Nef that we myghten / be resom it preebe
lete be nat fro god tynnyng and his glorie
As hooly church be byt / lete vs beleebe
But we thereto obeie it shal be greebe
Importably / lat be do as sche byt.
Oure goode fadres olde / han folowed it.

Presumpcion / A benedicate.
Why beyst thou folk / with thy frenche
Thongh no thyng ellis / were I ley for me
But se how / that the worthy prelacye
And bndw hem / the insuffisant clergy
Endued of perfonde mtelligence.
Of al this land / verreyen this sentence

That selve same / to me were a bydyl.
By which wold I be goberned and gyed.
And ellis al my labow were in ydyl.
By hooly church / I wyl be mstified.
So that al hooly / is myn hert applyed.
And ew shal / I trust in goddis grace.
Synch Surquidrye / in me shal have no space

Done yf god wole / thou art noon of tho.
That wrapped been / in this dampnacioun.
I crist forbeede it / fadw as I tho.
Thanked be god / noon melynacioun.
Have I to labow in probacioun.
Of his knowleche / and of his myghty werks.
For synch mateer / in to my myt ful deul is.

Of oure feyth / wyl I not diffente at al.
But at o word / in the sacrament.
Of the anteer / fully beleebe and shal.
With goddis help / whil lyf is to me lent.
And in the despyt / of the feendis talent.
In alle othw articlis of the feyth.
Beleebe as fer / as that hooly myt seyth.

Now good thyft/ com on the fone deere.
Thy goost is now awaked/ weel I fe.
And fom what eel/ amendid is thy cheere
And fust I was/ ful fore agast of the
left that thou thorgh/ thoughtful aduerfite
rought hadst standyn/ in thy feyth aught.
Now is myn hert/ wapeu glad and lyght.

Hastow in me/ any grettefule fabow.
I han that thou hadst/ whan thou me fpe.
Whan I opposed/ the / of thy langow.
Sey on sooth/ ye fmdel qd I.
my fone in feyth/ that is ferd ful feyth
Thy fabow/ yet/ ful smal is as I a-we
But or ought long/ I sthal the sooth knowe.

I woot weel fone/ of me thus mylt thou thenk.
This olde dotyd gysyl/ halt qm wy.
he weeneth maken/ in myn hed to fynke
his lewde clap/ of which fet I no pry.
he is a noble prechour/ at dedys.
Gret noyse hath thorgh his chymed bypys or ye
This day out passed/ the deyl in his eye.

But though I hoor be and old fone myn.
And poore be my clothyn/ and myn aray.
And nought so wyde agorne/ have as is thyn.
So smal y pynched/ and so fresh and gay.
my reed in hap/ it the profyt may.
And lightly that thou demest foly.
Is grettefule wysdam/ than thou canst effy.

Undir an old poore habyte regneth ofte.
Gret vertu/ though it mostre poorly.
And as gret array/ is by on lofte.
Vice is but feldom hyd/ that weel woot I
But not reporte/ I prey the hertely.
That fresh aray/ I generaly deprave.
The worthy men/ now it wyl use and have.

7
But this me thinketh an abusiom.
To seen oon walke in gownys of scarlet.
Twelbe perdis wyd with pendamyt sleebe dom.
On the ground and fures ther yn set.
Amountyng to twenty pound and bet.
And yf he for it payed habe he no good.
Hath left hym wher with for to bye an hood.

appar^rell

For he getteth forth among the prees.
And obwlooketh every poore might.
His cofre and eek his purs been pemples.
He hath no more than he gooth right.
For lond. rente or catel he may go light.
The weight of hem shal not so moche pesse
As is his gowne is much array to presse.

Ray soothly sone it is al amys me thinketh.
So poore a might his lord to countrefete.
In his array in my concept it stenketh.
Eer tis to blame be the lordis goete
If that I durste seyn that here men lete
Assupe somch a lordly apparayle.
It is not worth my child with onte fayle.

Som tyme a fer men myghten lordis knowe.
By here array from othir folk but now.
A man shal stude and misen along throuwe.
Which is which O lordis it is to you.
Amende this for it is for your prouwe
Yef tyme you and youn men no difference.
Be in array lesse is your reberence.

Also ther is anothir neyge gett.
A foul waast of cloth and excessyf.
Ther gooth no lesse in a manys tippet.
Than of brood cloth a perde be my lyf.
We thynketh this a verray induttyf.
In to felthe waar hem of hempe ne lane.
For felthe is meded with cheeklome bane.

Lette every lord / his owne men defende.
Such greet array / and than on my perple.
This land with yme a while shal amende.
In goddis name / put it in exile.
It is a hymne / outrageous and vile.
Fordis yf ye your estate and honour.
Loben / flemeth this vicious error.

What is a lord / with outen his mene
I put caas that his foes / hym assaile.
Goddeply in the street / what helpen shal he
Whos fleebis encombrons / so hyde trayle.
Doo to his lord / he may not awayle.
In such a caas / he ne is but a woman.
He may not stande / hym in stede of man.

His armye two / han right y nough to doone.
And som what more / his fleebis vp to holde.
The Taylouris ytwave / I mote heer after soone.
Schape in the feeld / they schullen not sprede and folde.
On here boord / though they nebu so fayn wolde
The loth that shal been in gomme wrought.
Take an hood cloth / is best for lesse is nought.

The skymere in to the feeld moste also.
His howe in londen / is to strenght and stave.
To doon his craft / som tyme it was not so.
O lordis / pebe yn to your men her paves.
That so doon / and agbeynt hem bet with yave.
God of batayle / he lobeth noon array.
That hurteth manhod / at preef or assay.

Who now may most bere / on his bab attones.
Of cloth and ferrour / hath a fressh venom.
He is a lusty man cleyed for the nones.
But draperis and eel skymere in the town.
For the folk / han a special orison.
That dropped is with cursis heer and there
And shal ay tyl / they payed be for her gere.

In dayes olde / when smal apparayle
Sufficed to by astat and meue.
Was gret honfolds / weel stuffd of vitayle.
But now honfolds / been ful stlendre and lene.
For al the good / that man may reape or gleue
Wastid is in outrageous array.
So that honfolds / men nat halde may.

Pryde hath wel lebere / bere an hungry mawre
To bedde / than lak array outrage.
To no pryde / setteth he mesure large.
He taketh of hym / mete cloth ne wage
Mesure is out / of lond and pylgrymage.
But as I hope / he shal resort as blybe
For verray neede / wyl be thereto drybe

Ther may no lord / take up newe gyse.
But that a knave / shal the same up take.
If lordys wolden wer hym in this wyse.
For to doon / synch gownes to hem make.
As men dide in old tyme / I wold take
The same yet / shold up be take and vsyd.
And this costlem / outrage refused.

Of Lancastre Dnt John / whose soule in hebene
I fully deeme / and trust lye ful hye.
A noble pryncce / I may a legge and meene
Othir may no man of hym testifie.
I ne by sey a lord / that coude hym gyde.
Yet byt his estat / al knyghtly progresse
Was to hym gytt / O god his soule blesse.

His garnementis / were nat ful wyde
And yet they be cam hym wondrously weel.
From wolde god / the waast of cloth and pryde
I put were in exil / per petuall.
For the good and profyt vniuersell.
And lordis myght help al this yf they wolde
The old get take / and yet forth be and holde.

Than myght sylben walke more thylke
Among the peeples than it dooth now.
Ther wold I fayne that were y set the prycke
Rought for my self / I schal doo weel & nough
But Ione for that synch men as thou.
That with the world wrastryn myght have plente
Of corn wher as they han now starfete.

Rome hath this lond but litel neede of broomes
To sweepe a wey the filthe out of the strete.
Syn syde sleepe of penyles groomes.
Wyl it wyl be it drye or meet.
I pugland stand by right on thy feet.
So foule a waast in so simple degre.
Banyssh or soore it schal repente the.

Of a myght vertuous be name y clothed.
To lordis courtis now a dayes go.
His compaignie is to folkes lothed.
Men passyn be hym bothe to and fro.
And storne hym for he is awayd so.
To here conceit he is myght vertuous.
But he that of away is outrageous.

But he that can flatter or be a barde.
And be tho twayen fresch away hym gete.
It holden is to hym hono and lande.
Fronthe and cleynesse moost men for gete.
In lordis courtis for they hertis fete.
They hyndryn folk by on tinges trewe.
They displeasance in lordis courtis brewe.

Loe Ione myn the tale is at an ende
From goode Ione have of me no dysdayn.
Though I be old and myn array ynheende
For many a yong man woot I weel certayn.
Of corage is so proude and so hamtayne.
That to the olde manys doctryne
Ful seelde hym deymeth bo men or enchyme.

Senel seyth age.

Seneca seyth age is an infirmitie.
That leech noon can cure ne yet hele.
For to deth next neighbor is the.
Ther may no right the chartre of lyf ensele.
The ende is deth of male and femelle.
No thyng is more certeyn than deth is.
No more uncertayn than the tyme y wyte.

As touchyng age god in holy wyte.
Right thus seyth fadir and moder homere.
That thou mayst be longe lyved thus he byt.
Than moste folowyn by on this scripture
Age is guerdon to every creature.
And noon by long lyves is noon with outen age
Wherfore I se wyte ye in elde yet is an awntage.

And the reward of god may not be smal.
Hys yefte is been ful goode and profitable
For thy lab thou not age at all.
Whan yonthe is past age is resonable.
Age hath insight how on sure and constable.
This world comys is be long of his peepis.
And can defende hym fro his sharpe breechis.

Lord whether it be mayster to knowe
Whan a man hath sundry weyes to ryde.
Which is the beste way for sothe y trouwe
Right so he that hath many a world abyde.
Ther he in yonthe wrought amys or dede.
Hys age it seeth and byt hym estherwe.
And seeketh weyes covenable and due.

Whan that thou hast assayed bothe two.
Sad age I seye after thy styttish yonthe.
As thou moste needys attayne ther to.
Or sterbe yong than trouwe y thou wylt beare the.
To soch conceptis as I have nowthe.
And thanke god debonthe in thyn herte.
That he hath suffred the thy yonthes afterte.

Seneca.

Nil curans morte.

Honora patrem et
matrem ut sis lon
genus in terram

Yowthe ful smal reward hath to goodnesse.
And peryl dredeth he noon woot I weel.
And his deuocoun and hoosynesse
At taberne is as for the most deel.
To Bachne signe and to the leef seel.
His yowthe hym haleth and whan it hym happeth
To churche goon of myete he clappeth.

The cause why men onghten thedw goon.
Fought cause fan his mylde sterish hed.
To folwen it also boote is it noon.
To telle it hym for though men some seed.
Of vertu in a yong man it is deed.
As blybe his rebell goost it mortefyeth.
Alle thing sauf folh in a yong man deyeth.

Whan I was yong I was recheles.
Proud myce and raxons for the mayfayre.
And among othw consensles.
Be that set I not the worth of a flye.
And of hem haunted I the compaignie.
That wente on pylgrymage to taberne.
Which be fore onthryft bereth the lanterne.

Ther offred I wel more than my tithe.
And with drewe hooly churche his dewte.
My freendys me consyled ofte sythe
That I with lownesse and humylyte.
To my curat goo schulde and make his goe.
But swag on to here red wold I not bome.
For onght they condon preye or wome.

Whan folk weel reuled dressyd hem to bedde.
In tyme deare be reed of nature.
To the taberne abylly I me spedde.
And pleyde at the dys whil the myght wold endure.
Ther the formere of ebery creature.
Dysmembred I with othis grete and rent.
Hym fro hym or that I thens went.

And ofte it fals was that I swoor or spak.
 For the fervent desyr of covetyse
 Fond I in permyt no defaut or lak.
 But ewe enticed me that in alle wyse
 My othe yete I shulde excoyse.
 And specialy for luvre in al manere.
 Swere and forswere with bold face and cheere.

But this condiciom loo hadde I evere.
 Thongh I proude were in word or in speche.
 Whan strokys cam in place I gan dissevere
 fro my felawes sought I newe leche.
 For hurt which that I took what school I seche.
 A false whan I therof hadde no neede.
 I hurtles was ay thorgh impressed drede.

Thongh myght I spende an hundred mark be yere
 alle thyng deduct my sone I gabbe nought.
 I was so proude I heeld no man my peere.
 In pryde and lecherie was al my thought.
 So more I hadde set ther by or vought.
 A myf or a mayde or a nome to defoule.
 Than sheete or pleye at the bal or bonle.

Dight nyce gerlys at my retymme
 had I an heep mydes and othir mo.
 As that I seyde I molde noon esthewe.
 And yere fele I contymed so.
 Allas no thyng was I war of the woo.
 That folowed me I looted not be hynde.
 Conceptes yonge been ful dert and blynde.

An Offyce also hadde I luvratyf.
 And wan y nough god woot and moche more.
 But newe thought I in al my yong lyf.
 What I mustly gat for to restore.
 Wherfore I repent now wondur sore.
 As it gotten was mys was dyspended.
 Of which our lord god goetly was offended.

He sey I nould absteene for no good.
Of myn outrageous myghte.
And whan that his lust was with drow the flood.
Of welthe / and at ground ebbe set he me
With povert for my gilt me fessed he.
Quych wrecche took he for my cursed syme.
No more good have than I stond yme.

Gold. sylver. jewel. cloth. bedding array.
He have I noon / othir than thou mayst se.
Parde this old bare russet is not gay.
And in my purs so smale sommes be.
That ther nys comtoun / noon in cryfente.
Whiche that hem can at any nombre sette
That thou schalt se / my purs I wyl bichette.

Come hedyr sone / and looke whethir
In this purs ther be any croys or cronch.
Gabe nedil and thred / and a themyl of lethir
Heer seest thou nonght / that man may handle or touche
The feend men seyn / may hoppen in a pouche.
Whan that no croys / ther yn may appeere.
And be my purs the same I may seyn heere.

O wher is now al the wanton moneye.
That I was maystyr of and governow.
Whan I knewe not / what povert was to seye.
Now is povert the glas and the myron
In which I se my god my sabeon.
Or povert cam most I not what god was.
But now knowe I and se hym in this glas.

And where be my gownes of scarlet.
Sangweyn / murey and blew^{es} sad in hght.
Greenes also / and the fayr violet.
Hors and harnes fresh and lusty in sight.
My mykles lyf hath pnt al this to flight.
But certis yet me greeth most of al
My freusthye is al clene fro me fal.

In while I stood in weyley I was honoured.
And many of my company glad.
And now I am myflobed on and lowred.
Ther rebbeth no man how that I be fead.
O lord this world vnfaythful is and vnfaid.
This world honoweth not manny's persone.
For hym felfe fone but for good allone.

And foorth fynde I the word of Salomon.
That to money obeyen alle thyngis.
For that my coyne and coyneworth is agoon.
Contraynen they my wyl and my byddynge.
That in my welthe with here flaterynge.
Heelden with me what that I wrought or feyde.
Now difobeye they that than obeyde.

Now fey they thus I wyll weel alway.
That hym diftroye wolde his fool largesse.
I told hym fo and eke he feyde nay.
And yet they lyen alfo god me bleffe.
They me comforted ay in myn exceffe.
And feyde I was a manly man with all.
Here homy wordys turned me to gall.

God of his benygne curtefye
And of his cheere loryng reuerfeneffe.
He of the fynful hath not wole he dye.
But by tamenende his myltedneffe.
Hym thank I and his myght goodneffe.
His grace liketh that that thowgh worldly payne.
My foule afkape may the feendys theyne.

Job hadde an hebyer fal than I paide.
For he was clombyn hyere in richesfe.
And patiently he his aduerfite.
Took as the byble bere can wytnesse.
And after ward god al his hebyneffe.
Tornyd to ioye and fo he may do myn.
Whan that it liketh to his myght dybyn.

¶ Oia pecunia obediunt.

*¶ Nolo mortem pec-
tatoris sed ut conver-
tatur et vivat.*

Lord as the lyf right thou to me doo.
But eue I hope serue been of that place.
Which that thy mercy bought be hath be to.
Yef that vs lyf for to seue thy grace.
A lord almyghty in my lyue space.
Of my gylt graunt thou me repentance.
And thy good frend take in greable suffraunce.

I comde of yonthe / han talked more and told.
Than I have doon / but the day passeth synthe.
And eek me leue is be many fold.
Thy greet to knowe / which that hit my the.
Set on a noon / my good sone and hye the.
And I shal her bene / as thou hast doon me.
And as I can / myl I comseyll the.

Grant me thy deere fadir / of yowre speche.
Ye han right wel me comforted and esed.
And heertly I pray yow / and beseeche.
What I to yow / fyrst spak beeth not displeased.
Yt regeth me / yf I yow have disesed.
And meekly yow beseeche / of pardoun.
Ye submytting / on to correction.

I woot wel first / whan that I with yow mette
I was ful mad / and spak ful lewdly.
Thongh I not slepte / yet my spuryt mette
Ful angry dreemys / thonght ful bisily.
Vexed my goost / so that no thyng myst I.
What that I to yow spak / ne what I thonghte.
But heer and there / I my selbyn songhte.

I pray yow deemeth not that in despyt.
I hadde yow for age or for poberite.
I ment it nonght / but I stood in synch pht.
That it was no thyng / lyth be to me.
Thongh ye hadde knowen al my pryvyte.
That ye myghten my greet thynge han abregged.
As ye han doon / so sore I was agregged.

fadyr as wysly god me save and speede.
 he been not he whom I wende have founde.
 he been to me ful wolcom in this neede.
 I woot wel ye in holy bryn abonde.
 howe wys hope I hele schal my wounde.
 my day of helthe is present as me thenketh.
 your comfort deepe in to myn herte synketh.

Myn herte seyth that your benivolence
 Of vnthe meked and verray pyte
 Of my woo dooth his peyne and diligence
 he to releefe of myn infirmyte
 O goode fadyr blessed mote ye be
 That han synch vnthe of my wooful estaat.
 Which wol my was of helthe desperat.

But fadyr though ther be dyscrepacyte.
 ful gret be tyme your excellent prudence.
 And the fol that begneth in me
 yet god it woot ful lityl difference.
 he ther be tyme the herte and the forbence
 Of love which to aged folk ye have
 And myn though that ye demed I hem deprave.

For yf that the sooth schal confesse
 The lab of olde memys cherelesyng.
 he cause of groms of al myn hebynesse
 And enchesom of my wooful moornyng.
 That schal ye knowen yf it be your lyng.
 The cause wyte of myn aduersyte
 ye tel on in the name of cryst seyde he.

Canst fust or thou om fethere proceede
 O thyng of the wete woold my sone.
 wher dwellyst thou fadyr with vnten drede
 In thoffice of the pryby seal I wone.
 And wyte there is my costom and wone.
 Vnto the seal and twenty yere
 And fyve come estren and that is neere.

Now se byr sone that is a faye tyme.
The tokene is good of thy contynuaunce.
Com hider good and syt a dom by me.
For me moſte reſte a while it is penance.
To me thus longe walke it dooth myſaunce.
Vnto my coold feeble lymes olde.
That been ſo fyr vmethe q may hem folde.

Whan he was ſet a dom as he me prayde
Tel on ſeyde he how is it with the how.
And q be gan my tale and thus q ſayde
My lege lord the kyng which that is now
I fynde to me gracions y nough.
God yelde hym he hath for my long ſeruiſe.
Excondoned me in co benable wyſe.

In the Chequer he of his ſpecial grace
Hath to me graunted an annyte.
Of twenty mark whyl q habe hys ſpace.
Myght q ay payed been of that deute.
It ſchoolde ſtonde weel y nough with me.
But payment is hard to gete a dayes.
And that me put in many ſoul affrayes.

It gooth ful ſtrenght and ſcharp or q it habe
Yef q ſure were of it be ſatiffed.
fro yer to yer than ſo god me ſabe.
My deep y voted greif were remedied.
Suffiauntly but how q ſchal begyed.
heer after whan that q no lenger ſbe
This hebyeth me ſo that q ſerbe.

For ſyn that q now in myn age greene.
And being in court with gret peyne vmethe
Am payed in elde and out of court q weene.
My paye for that may been a fertyng ſchethe.
loo ſadyn myn this dulleth me to dethe.
Now god help al for but he me ſoconre.
My future yeris yb been to be ſowe.

Terbyse & moot weel is noon heritage
 Whan I am out of comt another day
 As I mote whan up on me hasteth age
 And that no lenger I labour ne may
 In to my poore cote it is no way
 I mote me drame and my fortune abyde
 And suffre storm after the mery tyde

Ther preebe I schal the mntabilite
 Of this wretched worldys affectioun
 Which whan that yonth is past begynneth fle
 frendshipe a dien farwel dilectioun
 Age it put out of yowre protectioun
 His look vnlusty and his impotence
 Quencheth yowre love and yowr benedolence

That after clay in mynd so deepe
 I fynchid is and hath synch roote & carwght
 That al my ioye and myrthe ys leyd to slepe
 my schyp is wel my with dyspayr & framwght
 They that nought can lerne be ne taught
 Be synch enamples olde as they han seen
 we thynketh certis ebyl abused been

Allas I se yonth and yre exiled
 Out of this lond allas compassioun
 Whan schul ye thre to ys be reconcyled
 yowr absence is my greuous passioun
 Resorte I pray yow to this regioun
 O come a yen the lak of yowre presence
 Manaceth me to sterne indigence

O fyghl world allas thy variamce
 how many a gentil man may men now se
 That whilom in the meris old of ffraunce
 honoured were and had in gret cheerte
 for here promesse in armes and plente
 Of frendys hadde in yonth and now for schame
 Allas her frendshyp is croked and lame

Now age knowne a way preteth laboure
That flowe yonthe / in his season conquered.
Now al forgotten is the manly laboure
Though which ful often they here foote afered.
Now been the worthy men / bete with the yerd
Of neede alas / and noon hath of hem yonthe.
Pyte trouwe / is beried be my trouthe.

Yet she be ded / god habe her soule preyre
And so schal mo / heer aftu preyre / trouwe.
He that pretendeth hym / of moost noblesse
Yet he here lab / schal weel wete and knowe.
That cruelte / hu foo may but a throuwe
Hym suffre for to lybe / in any welthe
Hert pytous to body / and soule is helthe

Ye olde men of armes that han knowe
By sight and be report / her worthynesse
Lat not mystheef / tho men thus ow throuwe.
Dythe vp on hem / your manly gentylnesse
Ye yonge men / that entre in to promesse
Of armes / eek your fadyng olde honouret.
Help hem your self / or som good hem procurer.

Myghthood awake / thou sleppst to longe
Thy brothur see my dyeth for mystheef.
Awake and rewe / vp on his peynes strange.
Yet thou heer aftu / com to synch preef.
Thou mylt ful sore / threst aftu the leef
Thou art not sure / what that schal befall
Welthe is ful slpyer / be war lyst thou falle

Thou that y clombyn art in hy honoures.
And hast this welthe / at the debys.
And bathest in yonthis lusty floures.
Be war yede / thou stondyst on the ys.
yt hath be seene / as welthy and as mys.
As thou han syde / and thou that no pyte
On othw folk / hast who schal rewe on the.

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Leese me weel / ther is noon erthly man.
That hath so stable a welthe but that it
may fayle / do he what that he do can.
God as hym lyst visiteth folk and smyt.
Wherfore I deeme and holde it grace and myt.
In hys estate man god and hym self knowe
And releese hem that myscheef hath donn throwe

God wole that the needy be releebed.
It is on of the werkye of mercy.
And syn tho men that been in armes preebed.
Been in to pobert falle trewely.
Ye men of armes / onghten speaaly
Helpe hem alas / ha ye no pitous blood.
That may yow sterve for to do hem good.

I now in earnest deere fadyr myn
Tho worthy men to me the myrrour schene
Of flyper frendshipe and yn to what syn
I drabe schal wryte yn a peris fenne
Up on this wooful thought I halte and herwe
And myse so / that yn to lyte I madde
And lebyr dyen / than lyben I hadde

In feryth fadyr / my lyflood be syde
The ammyte of which above I tolde
May not excede / perly in no tyde
Oys have that hit to myn so colde
Whan that I looke abowten and beholde
How stave it is / yf that that othir fayle
That I not glad / can not but moorne and wayle

And as ferforth as I can deeme or gesse
Whan I at hoom dwelle in my poore cote
I fynde schal as flyper frendly flyppynesse
Is tho men doon / whos frendshipe is roote
Fonght wolde vette / as moche as a moote
Thongh I no more hadde of perly encrees.
So that I myghte ay payed be dowtles.

Two parties of my lyf / and moche more.
I sure am past been / ne doute it nought.
And yf that schoold in myn yeris hore.
For go my dute / that I have bought.
With my flesh / and my blood that hevy thought.
Which I drede ay / schal falle as I thente
ye hasteth by to my pyttis brynte.

flaynyng fadyn myn annuyte
foot hoot in me treppeth dysese and woo.
for they that han be forw known me.
flaynyng good / me fayle wyle also.
Who no good hath / is for his freendys foo
In mynd is al this worldys freendly hede.
my goost is wrapped / in an hevy drede

yet that I hadde of costom or this tyme
lyved in indigence wretchednesse.
The lesse heer after schuld it bytyme.
But in myn age / wrapped with hardynesse
That with hym frogled / nebu in the guennesse.
Of yonthe that mutacion and change.
Another day me seeme schold all strange.

He that nebu knew the swetnesse of wele
Thongh he it lak ay / lesse greeve hym schal.
Than hym that been wretched yeris fele.
And in effect hath felt no greef at al.
O povert god me schilde fro thy fal.
O deth thy strook / yet is more agreeable.
To me than lybe a lyf myserable.

Oype mark peevly and no more than that.
flaynyng to me / me thynketh it ful lyte.
Considryng how / that I am nat.
In honstondrye lerned worth a myte
Scarsly longe I stave a wey the lyte.
That me berebe woulde my pullayle.
And more asbeth honstondly governayle.

With plow can I not medle ne with harwe.
So woot not what lond good is for what corn.
And for to lade a carte or fylle a barwe.
To which I never used was befor.
My bak yn brynne hath swich synke for sworn.
At instance of writyng is his werreone
That stonpyng hath hym spylt with his labow.

Many men fady weeny that writyng.
So to bayle is they hold it but a game.
Art hath no foe but synch folk entymyng.
But who so lyfte hym in that same.
Late hym contynne and he schal fynde it grime.
It is wel grette labour than it seemeth.
The blynde man of colourys al wrong deemeth.

*Adve. no habet
mumien in igno
rantem.*

*¶ qd. no indicat de
coloribz.*

A wytere mote thre thyngis to hym knygt.
And in tho may be no dysseverance.
Mynde. eye and hand noon may from othw flyt.
But in hem mote be wynded contynnauce.
The mynde al hool with onte bariance.
And the hand ^{awayte} mote al way.
And they two eek on hym it is no nay.

*Nota tres.
¶ memoria. oculi
et manz.*

Who so schal wyte may not holde a tale.
With hym no hym ne synge this ne that.
But al his wyttis hool greet and smale.
Ther myste appere and holden hem ther at.
And syn he speke may ne synge nat.
But bothe two needys most forbere.
His labow to hym is the alengere.

These artificeris se I day be day.
In the hatteft of al her bysynesse.
Talle and synge and make game and play.
And forth her labow passeth with gladnesse.
But we labow in trawaylous stylnesse.
We stonpe and stave up on the scheepis styne.
And keepe moste owre song and wordys yn.

Wrytyng also dooth yett amoyes thre.
Of which ful fere folk taken heede.
Sauf we owe self and these too they be.
Stomak is oon whom out of drede.
Amoyeth soore and to owe bakkes neede.
Wote it be goyous and the thrydde our eyen.
Yp on the whiche my chyl for we dryen.

What man that foure and twenty yer. and more.
In wrytyng hath continued as have I.
God wel seyn it smerteth hym ful sore.
In every beyn and place of his body.
And thanne most it greibeth trewly.
Of any craft that man can ymagyne.
Fadyr in feyth it spyle hath wel mynne.

loo fadyr told have I yow the substance.
Of al my greet so as that I can telle.
Wnt weel I woot it hath be greet penance.
To yow with me so longe for to duelle.
I am right selvy it hath been an helle.
Yow for to heere me thus iangle and clappe.
So lewde in my termes I me wrappe

Wnt nather les trust I yowre patience.
Besay be wole in gre my wordys alle.
And myssayd I have of negligence.
I wyle it here a syde slipp and falle.
My fadyr deere on to yowre grace I calle.
ye woot my greet now redeth me the beste.
Wth outen whom my goost can have no reste.

Now sone myn haston al spake seyd and spake.
That the good liketh ye fadyr as now.
Sone yef onght ellys in thyn heert beloke.
In lokke bely be tom of what seyston
fadyr I can no more tellen yow.
Than I beforen spoken have and sayde.
A goddys half sone I am weel payde.

Consaydes have y that thou gett for hast.
Of pobert for to fallen in the snare.
Thou hast ther yn caught so deepe a tast.
That of al ioye thou art void and bare
Thou my dyspayred art of al weel fare.
And the stob of pobert art thou fer fro.
For shame why makest thou al this woo.

I put cas as god therfro the keepe.
Thou were y falle in indigent pobert.
Scholdestow grette and thyn amoye be weepe.
Ray. be thou riche or poore or seet or gbert.
God thank alwey of thyn ese or smert.
Pryde the nat for no prosperite.
We heby the for noon aduersite.

Pobert hath in hym self y nough grehamce.
With outen that man more hym purchase.
Who taketh it in pacient suffraunce.
It is ful plesant be for n cristis face.
And who so gructheth for feteth that grace.
That he scholde han if that his pacience.
With stood the greet and made it resistance.

My sone as wytnesseth holy scripture
Dy street and honest pobert many folde
Commended is crist hym self y the enswe.
To lobe and techyn and prechyn it hath woold.
He dyde al this be thou new so bold.
A geyn pobert heer gructhen y rede
For furthermore in hooly wyrt y rede.

Behold the lyf of oure sabcorn
Right fro the tyme of his nativite
On to his deth as seyth myn autow.
And tokene in it schalt thou noon fynde or se.
Ant of pobert with which content was he.
Is man bettir than god sthal man estherve.
Gwoch lyf syn god that same wolde seme.

Augustinus
Vobis vita salutaris
tempe natiuitatis sue

For it is to get an abusiom.
 To see a man that is but wormys mete.
 Desyre greet / and rich possession.
 When as our lord / god wolde hym enturmete
 Of no riches he deyned it not to gete.
 He lyved poorly / and pobert ches.
 That myght have ben ful riche it is no les.

Seneca. De cur
 a nocturnis furibz
 dormit paup. p. 2.

The poore man slepeth ful sekylly.
 A myghtis though his dore be not sekylly.
 When as the riche a bedde bisily.
 Casteth and ymagyneth in his myt.
 That necessarye on to hym is it.
 Harres and lokkes / strong for to have.
 Hys good fro theebis / for to keepe and save

And when that the ded slep falleth at the laste.
 On hym he dremeth theebis comen yme.
 And on his cofres knobbe and ley on faste.
 And som of hem prylyn with a sotel gyyme.
 And by is broken / hasp barre lok and gyyme.
 And in the hand goth and out the bagge taketh.
 For sorwe of swych / out of his slep he waketh.

And up he riseth / foot and hand trembling.
 As that assayled hym the palefye.
 And at a fyt / with onten taryeng.
 In to his cofre he dresseth hym in hys.
 Or he ther come he is in poynt to dye.
 He it on dooth / and openeth it to se.
 If that his false godys ther yn be

Seneca. De cur
 in potestas. sine
 timore periculi
 magna est. a pau
 peribus secunda est.

He dredith fynde it / as that he hath drempt.
 The worldys pomeer and rich abundamce.
 Of drede of peryl / never been exempt.
 But in pobert / is ay sekyl constamce.
 Who holdeth hym content / hath suffisamce.
 And sone be my reed / thou schalt do so.
 And be desyr of good / not set a slo.

Wylful pobert.

Wylful ponert in pryueis amiceu.

So ferforth was that they desired more
Good lose than good but now a dayes men.

Herne and desyren after nimb so foreve.
That they good fame han leyd a watir pore.
And rekke nought how long it there stype.
Or though it drenches so they good may grype.

Of Cicile whilom ther was a kyng
With erthen vessel serbed at his table.
And a man of his wondryd of this thyng
Seide on to hym it is not cobenable
To his estaat ne no thyng commendable
Dyring hym why hym lyt be serbed so.
To which demaunde he answerde tho.

He seide though I kyng be of Cicyle
A pottere was my fadyr is no nay.
How I shal enduren or what while.
In my prosperite not known I may.
Fortunes barraunce I drede alway.
Eight as she made me chymlyn on heyth.
Odeynly so she may make me alyght.

I thynke alway on my natunne.
And my poore lignage and on my blood.
Certen vessel to synch a man as me
Ful stytynge is and acceptable and good.
O fere be ther now left of the brood.
That he cam of he lobede bet profyt.
Comom this advantage and dehyt.

Now seystow be African Sapiom.
African clept for that African wan
To pobert had he synch affection.
Of his owne free wyl and lust that man
He dyde no good had this worthy man.
Wherwith his body by on erthe byynge
But the comom prync made his enterynge.

Ravacio.

Before the Senat was he bore on hande.
Owes after Affryt mynnen he hadde.
That he was riche as they comde byndwonde
Of gold to which with wordys so bre and sadde.
Answerde he thus though feeble be and badde
The sooth is in to your subiection.
I gat Affryt on to that habe y renom.

My name was all that y ther gat.
To mynne honow was oonly the purpos.
Which that y took or that com ther at.
Othw good hadde y noon than riche loos.
For al the good ther was oppyn or clos.
Myn herte myght not so weel contente.
As oonly the renom that y ther hente.

Of cobetyse he was no thyng conpable
He set not ther by thow mayst weel se.
By on gredynesse insaciabable
Of many a man that can not content be.
Of myn al though nebu so moche habe he.
The keende is ebery of wretched cobetyse
To cobeyte ay and habe and not suffyse.

I woulde ebery knyght dede now the same.
And were of gold no more cobeytong.
Than he was what to gete a noble fame.
To knyghthoos is tresow most precous.
But I was nebu so abertous.
Renom to mynne be sowerdis conquest
For I was bred in a pesible nest.

Up on my bak cam nebu haburom.
Se my knyf drewe I nebu in violence
I may not countifete Scapiom.
In armes ne his worthy excellence.
Of mylful pobert but of indigence.
I am as riche as was ebu my man.
Tak it in pacience yf that y can.

No richere man am I than thou mayst se.
 Of myn have I no good to take to.
 I lyve of almesse if it stood with the.
 So strenght and lebedyt as that I doo.
 Ife thou wouldest forwe saych two.
 As I but thou hast for to lyden on.
 A poore lyf and saych we have I noon.

Salamon gaf comfayl men schoolden praye.
 Two thyngis on to god in soothfastnesse.
 From hebbene sone he bad men thus seye.
 Enhance me lord to no richesse.
 Ne be myserye so me sore oppresse.
 That neede for to begge me compelle
 In his proverbis thus loo can he telle

But this povert mene comfayled he
 Men to desyre that was necessarye
 So foode and cloth dresyng lest plente
 Of good hym myghte make to mystarve
 And fro the knowlechyng of god to varye
 And lest smert neede made hem god vemye
 From be war sone lest that thou folwe

Come in this mene povert holde I the
 Saf that thou canst not take ful weel.
 What though thou leese thyne ammyte
 Yet maystow lyden on that othw del.
 Though not ful delicat be thy mel.
 Of my mark peerly mete and drynk and cloth
 Thou gete mayst my child with outen oth.

Ye fadyr myn I am not so parfyt.
 To take it so I have had abmdamce
 Of weelfare ay and stond in the plight
 Of starfte it were a gret penamce
 For me god schilde fro that freygst chammce
 Gype mark peerly to stave it is to susteyne
 The charges that I have as that I weene

Though on my distaf I have I for to spynne.
more my fadyr than ye woot of yet.
which ye schal knowe or that I fro taryme.
yf yowre good list be for to heereyn it.
But for as moche as it not to me lyt.
yowre tale for to interrupte or breke.
heer after wole I ther of to yow speke

Yet o word fadyr I have herd men seyn.
Who so no good hath that he can no good.
And that fynde I a plat sooth and pleyne.
for al though that myn hed under myn hood.
was never so wys yet whil it with me stood.
So that I hadde by low resonable.
my lityl myt was somewhat covenable.

But now for that I have but a lyte.
And likly am heer after to have lesse.
my dul myt can to me no thyng profyte
I am so drad of moneyes scantnesse.
that myn hert is al naked of lightnesse
Redyth me how to geten a golden salve.
And what I have I wol it yow halve.

Done as for me neythir abaynt ne reere.
But yf dysese algatis schal betyde
for to be patient rede I thou lere.
for om thyng with holde hwe on thy syde
my red myt I not sone fro the hyde
make of necessite rede I vertu.
for betw rede can I noon beghyn.

My sone they that swymmen in richesse
continuely and han profyte.
And never han felt but welful swetnesse
Unstowged ay of any aduersite
lest god for yete hem onghten ferfuld be
Syn god in holy myt seyth in this wyse.
Whom so I love hym wole I chastyse.

Amacio

Seynt Ambrose legende seyth how he
 Dones to Roome ward took his biage.
 And in Instre toward that contre.
 With a man riche be took he his herbergage
 Of whom as blyde sayr in his langage.
 Of his estat enquryng be gan.
 And on to that answerde a noon this man.

Right as me lust have q al worldly welthe
 myn estat hath been ay good and yet is.
 Richesse have I frenshipe and bodys helthe.
 Was new thyng me happed yet a mye.
 And seynt Ambrose estonyed y sore of this.
 A noon right to his compaignie.
 Spres it tyme is that we hens lye.

I am a dres god is not in this place
 To we fast hens lest his vengeance
 Fall on vs and with yme a lityl space.
 After they were a goon sohoop this mysthamce
 The ground clef and maade disseveramce
 And in sank man woman hows child and all.
 That to hym appartayned gret and smal.

Whan this cam to Ambroses audience
 He leyde to his felasthye thus.
 Too bretheren seeth heere in experience
 How mercially our lord chesne.
 Of his benygne grace hath spared vs.
 He spared hem that unwelthy heer been.
 And to the welthy dooth as that ye seen.

This lyf my sone is bnt a chury fayre.
 Worldly richesse have ay in thy memory.
 So hal passe al looke it new on the so fayre
 Whyl thou art heere in this world transitory.
 Enhable the to myne eternal glory.
 Wher no pobert is bnt pauyrt richesse
 Of ioye and blyss and partyt gladnesse.

O thing telle I the sone that is sooth.
Though a man hadde / as myche as men alle.
But perth that god gre / al mys he dooth.
Alle that swetnesse / turne schal to galle.
Whan that richesse / is to a man y falle.
If it be wrong / dispended or mys kept.
Another day ful sore / he schal be wept.

Some riche is large / and his good mysdispended
In mayntenance of hymme and harlotrye.
To which dispence / his lust hym ascendeth.
And that othir part is mygawdye.
Suffreth his neyghbore / be hym sterbe and dye
Rather than with a fertyng hym releue
The two condicions / be to reptebe.

Who so moost hath / most of schal answere
O day schal come / sum man schal purchasce
Desyre he never had be richere
Than heer han had / his bare instamce
Whan the day cometh of yre and vengeance
Than schal men seyne how in this world y gesse
Richesse is pobert / and pobert richesse.

Whyl heere my sone / told I not the
What abmdance in yowthe / I hadde so good.
And how me blent so prosperite
That what god was / I nothing understood.
But that while / that I my welthe sood.
Aftir my flesshly lust my lyf I ledde
And of his wreche / no thing I me dredde

And as I seyde / he smot me with the strook.
Of pobert / in which I contynne yet.
Whos smert my good blood. fyrst so sore sook.
Or that I was agbeynted weel with it.
That mygh it hadde rest / fro me my myt.
But sythen thank I god in patience
I have it take / and schal for myn offence.

Yef the lyf fle that may povert engendre
 fyrst eschewe hymme god honour and drede
 Also for thy lyf lode is stave and stendre
 Dyspende not to largely y rede
 mesure is good lere hye the gye and lede
 The war of outrage be sobre and wys
 Thine thou exclude hym schalt be myn avoyse

Ratherles thou mayst a yen me replye
 To som folk though they doon as I seye
 Dyene povert it is no remedye
 They move not eschewe be no weye
 I graunt it weel but thame tal I preye
 The judgementis of god ben to vs hye
 Take al in gye so is the vertu hye

To the plesance of god thou the conformme
 Aboute that be bish and ententys
 That thou my doon hast thou bly be it reformme
 Gorych labourer the lythe heer in this lyf
 That god thy soule which that is his wyf
 Reioyse may for it is to hym dore
 And his schal be but thou dyvors seare

O thou fortune fals and deceytable
 Ful soth is it if thou a good dede
 Thou nat purposist it schal be durable
 Of good entent schal it not proceede
 Weel aught be thy blynd promyse drede
 He slipprly stant whom that thou abamcest
 For sodeynliche thou hym disabamcest

Had I do sone as that I the consayle
 Whan that fortunes destreybabil cheere
 Laughed on me than hadde I not samz fayle
 Been in this wretched plight as thou seest heere
 Nat knewe my yonthe hye changeable manere
 For what sat on hye by on hye whele
 Hye gladson look me made tynst hye wele

I conde for no thyng / han mend or deemed.
That sche abowte bar / double visage.
I wende sche had be / sovych as sche seemed.
But nathales yet / is it advantage
To hym that chooseth is / that hyre visage
Is for to flytte / fro place to place
Hyre variance is / to somfolk grace.

Whom so that neede / greibeth or trawayleth.
Hyre change is on to hym / no payne nor woo.
But the contrary / of that no thyng awayleth.
As man is weel / put hym ther fro.
What schal men calle hyre / freend or ellys fo.
I noot / but calle hyre freend whan that sche eseth
And calle hyre foo / whan that sche man displeseth.

But who so calle hyre schal a sekir name.
Men clepe hyre mote / my lady changeable.
For hardely sche is / that selve same
A nay I gable / I am buresonable.
Sche is my lady / steadfast and stable
For I endure / in poverties distresse
And sche nat lyst / veme me my distresse

I ymagyne / why that not hyr lyst.
With me now dele / age is cold and drye
And whan tho two / been to a lady myst.
And that I poore am / seek for the maystrey.
Somch a man is / bulyf to here eye.
And wens to grape / for want of myght
Sche lobeth yong folk / and large of diffence.

All this that I have of fortune sayd.
Is but a rape / as who seyth or a knal.
From I a while / bowed have and pleyde
Resorte I myle / to that I first spak.
Beholde and caste / thou thyne eye abak.
What thou god hast / a gilt in tyme past.
Correcte it / and to do so eft begast.

Of holy churche / my sone I consaybe.
As yet ne hastow / nōdon a bameement
Ne coureounis / ful ofte ye destaybe
Yowr sonles / for the desirous talent.
He han to good / and for that thou art brent.
With cōbeyse / now paraventure
Only for mme / thou yernest sonhs cure.

Ful many men knowe / that gane and gape
Aftyr som fraat / and viche benefice.
Churche or probendre / wmethe may escape.
But they as blybe / it henten bp and tynce.
God graunte they excepte hem for thoffice.
And not for profyte / that be hem hongeth.
For that cōbeyt / not to preefthood longeth.

23
I daye now / my sone as men may se
Do churche yn to oon man may not suffyse.
But algate / he mote han pluralite
Ellys he can not lyven in no wyse.
Ententysly / he keepeth his servyse
In count his labow / ther schal not mowle
But to his cure / loketh he ful fowle.

Thongh that his chancel roof be al to torn.
And on the hye anteer / it reyne or snewe
He reketh not / the cost may be for born.
Crystis houe to repayre / or make newe
And thongh ther be / ful many a viciouse hewe
Gnaw his cure / he taketh of it no keepe.
He reketh new / how rusty been his scheep.

He oynement of holy sermowing.
Hym lothes bp on hem for to dispende
Som person is / thredbare of lymyng.
That he can not / thongh hym myspretende.
And he that can / may not his herte bende
Therto / but fro his cure / he hym absenteth
And what therof cometh / greedilyche he henteth.

3
Now he dispendeth it / be as he may.
For yn to that am / no thyng pryde.
But weel / I woot / as nyce / fresh and gay.
Som of hem been / as borelles folk be.
And bnsyttng it is / vn to here degre.
Hem omyth to be myroure of sadnesse.
And mayn ioyhte and wantomnesse.

But natheles / I woot wel ther agayn.
That many of hem gye hem as they ought.
And ellis were it gret pyte / certayn.
But what man wyltoun be / for hym the bought.
fadyr / I may not chese / I whilom thought.
Han ben a preeft / now past am / the raas.
Than artow sone / a wedded man parcaas.

He soothly fadyr myn / right so I am.
I gased longe / fast and wayted faste.
Aftur som benefyce / and when noon cam.
He processe / I me weddyd at laste.
And god it wot / it sore me agaste.
To bynde me / wher I was at my large.
But doon it was / I took on me the charge.

A sone I habe espyed / and now I se.
This is the tow / that thou speke of right now.
Row be the roode / fadyr sooth seye ye.
Ya sone myn / thou schalt do weel / y nough.
When ended is my tale / than schal thou
Be put in smych wey / as schal the plese.
And to thyn hert / doon comfort and ese.

So long as thou sone / in the pryde seale.
Dwelled hast / and wooldest fadyr han been abamced.
Vn to som churche / or this deeme I weel.
That god not wolde / habe the enhamced.
In no smych plight / I holde the weel chamced.
God woot / and knoweth ebery hyd entent.
He for the beste / a wyf yn to the sent.

Yes that thou haddest parcas been a preest.
 Thou woldest have / as manfully the gred.
 As dooth the mycest / of hem that thou seest.
 And god for beede / thou the haddest tyed.
 Therto / but thyn hert / myght therto han plyed.
 For to serve / it wyl be glad and merye
 That thou art as thou art / god thank and herye.

The ordres of preesthood and wedlok.
 Been bothe betroune / with outen fable.
 But understonde / meel the hooly pol.
 Of preesthood / is as it is resonable
 That it be so / the more commendable
 The lesse of hem / of meede hath abundaunce
 Men han meryt / aftir here governaunce.

But how been thy felawes loked to.
 At hom / be they not meel beneficed.
 Yes fadir yes / ther is cleped memo.
 He helpeth hem / by hym be they cherished.
 Here he they poorly / were cherished.
 He hem wammeth / he fully her freend is.
 Canst only hym / they han but fewe freendys.

So many a man / as they this many a yere
 Han myten fore / fynde can they noon.
 So gentyl or sof / here estat so cheere
 That onys lyst / for hem to ryde or goon.
 We for hem speke / a word / but donbe as a stoon.
 They standen where here speche myght hem abayle.
 For synch folk is unlyst / to trawayle

But yf a myght / have a cause to serve
 To vs som lordys man shal bidur take.
 To serve it out / and that that is to vs dewe.
 For owe labow / hym depneth not vs to take
 He seyth his lord / to thank be wole he make
 It toucheth hym / it is a man of his.
 Where the rebers of that / god woot sooth is.

His lettre he taketh/ and forth goth his way.
And biddeth be/ to doute nothing.
His lord shal thanke us mothe day.
Whan we han to seme/ to the kyng.
His lord may ther have/ al his apyng.
We shul be sped/ as fer as that oure bylle
myl speafye/ the effect of oure mylle.

What shul we do/ we dar noon argument.
Make a pen hym/ but faye and weel hym twete.
lest he report/ amys/ and make us schent.
To have his myl/ we suffre hym and lete.
Hard is he holden/ suspect with the grete
His tale shal beleeved/ and not omys.
And that conclusioun/ to us ful some is.

And whan the matere/ is to ende brought.
Of the farranger/ for whom the seinte hath be
Than is to the lord/ knownen right nought.
He is to hym/ as unknownen as we.
The lord not a word/ of al this sotelte.
Re we ne dar/ lete hym of it knowe.
lest oure compleynt/ ou self owtthrowe.

And wher this bybom/ hath no peny payed.
In oure office/ he seyth be hynde oure bak.
he payed/ not what/ thus be we betrayed.
And disblamded/ and put in myte and lak.
ful gyltes/ and eel be synch a knak.
The man for whom/ the seinte is/ is destoyed.
he meeneth we han/ of his gold resayved.

ful many synch pynserowes ther been.
That for us take/ and geve us not amyte.
This maketh be/ that we may nebu theen.
Seke wher as lordys/ bys het men us gylte
Whan that we for hem/ self labow and myte
And been allowed/ of oure payment.
Oure handys therof/ been ful innocent.

Not say q alle lordes / men thus doo.
That serve vn to oure court / but som I seye.
han thus doon / ofte / loo my fadyr loo.
Thus bothe oure thank / and lucre geon a preye.
God yebe hem for me / that thus with vs pleye.
for me it fynden / earnest atte fulle
This maketh vs / of oure labow to dulle.

Now fadyr myn / how thanke ye heer by.
Suppose ye nat / that this hrt vs sore.
yes certys sone / that ful weel mot I
hastow seyd sone / wyltow aught sey more
say syre as now / but ay by on yowre lore.
herkene as bisly / as that I best can.
Sone than late be speke / as we be gan.

Sey on the sothe / I pray hertely
What was thy cause / why thou took a wyf.
Was it to gete chyldeyn / lawfully
And in cleynesse to lede thy lyf.
Or for lust or unke / what was thy motyf.
fadyr no thyng wil I abyent make
Only for lust / I chees hye to my make.

Sone what holdestow loke q the preye.
Thou deemyt lust / and loke covertible
Parcas / as whan the lyf / with thy wyf pleye
thy consert holdeth it good and lisyble
So doon / avtow ought sone myn sensible
In which cas that thou onghtest the for bere
And to whiche naught / canstow to this answeere

fadyr me thynketh / al is good y nouth
Selle is my wyf / who may me therof let
say sone abyde / and I shal tellen how.
If that thou onght / be goddes drede set.
Thre causes been / which that I wole ynchet
And opne a noon / why thou shalt with hye dele
Now herkene sone / for thy sonles hele.

The firste cause / procreacion.
Of children is / in to goddes hono.
To keepe the eek fro fornicacion.
The nexte is / and the thirde of that labour
helde thy dette / in which thou art detton.
In to thy wyf / and othir ententes alle
ley hem a part / for ought that may befall.

For these causes / thou hye use muste
And for noon othir / on pene of dedly synne.
Hadyr right now / me thought how a yene lust
ye heeldyn / and children begoten thynne.
Wher is no lust / O sone or that we twynne.
Thou schalt understonde / how that
Not holde a yene lust al vntwyl.

Not wel lesul lust / is necessarye.
With outen that / may be noon engendringe.
But to use lust / for lust only / contrarye.
To goddes heste is / for the ensue.
Though thou take of it / lityl heed or cure.
A man may with his wyf / do lecherie.
Thentent is al / be war ay of folie.

Wedded folk / many leden gooly hyf.
For though here fleschly lustys hem assayle
And fyre hem often / the man to his wyf.
And sche to hym / they maken synoch batayle
And stryfe a yene / her flesch that it schal fayle
Of his purpos / but som fall as beestis.
Her lust ay folowen / in hem no rest is.

A dayes now / ther is synoch grevance
Among hem / that han paramours and wybis.
That for lust of hir wombe and plesance
Not suffise hem / metys restabybis.
But they resayben / eek probocatybis.
Tengendre her lust / feynting her nature
And synoch thyng / he causeth / hastys sepulture.

*ffor ym carnalite
ffor synoch grevance
ffor ym carnalite
ffor synoch grevance
ffor ym carnalite
ffor synoch grevance*

This knowe I sooth is / and knowe fern agoon.
 And they that so doon / by god offende.
 Cynch folk hold / homycide echoon.
 They slen hem or god / seth to hem sende
 my sone on goddys half / the defende
 Cynch medecynes / that thou not ressaybe
 Cyn they god wratthe / and soule of man despaybe.

Passé ouir this / thou seydyst thenchesom.
 why that thou took / up on the mariage
 was to noon othir entencion.
 But lobe only the sente that corage.
 From sone myn / I am a man of age.
 And many wedded complex / have I knowe.
 From of myn age / many moo I twowe.

But I ne saw / ne espyde nebere.
 As long as that / I have lyved yet.
 The lobe of hem / departen or dissebere.
 That for good lobe / bounden were and knyght.
 God loberh lobe / and he forthw it.
 And long veneryng lobe best shal I preebe
 Thus hath it been / and ay shal as I seebe.

But they that marryen / hem for myk and good.
 Only and not for lobe / of the persone.
 Nat have I wyft / they any while stood.
 In veste / but styf is ther smych wone.
 As for the more part / tynyt hem echone.
 That her hys / they lede in hebynesse
 Cynch is the fruyt / to wedde for richesse.

Among the riche / also is an vsage.
 Ech of hem his child / by to othir wedde
 Though they been al to yong / and tendre of age
 Fromther my vype / y nough to go to bedde
 And her concept / no lobe is leyd to wedde
 When wete it weel / it is no questiom.
 Cyl yeris come / of here distreccion.

And whan they han the knowleche of resom.
Than may nouthyn fynden in her herte.
To loben othw / al out of resom.
They knyt been / that in to wedlok so sterte.
This maketh many a couple for to smerte.
Dobetyse thyn is al the gylt.
Of this / and mo deseybe yet thou wylt

Also they that for lust cheesen her make
Only / as othw while / it is of sage.
Wayte weel whan her lust is obusthabe
And therewith / wele hyre lobes hete as wage.
Than is to hem an helle here maynage.
Than they desiryn / for to be byknynt.
And to that ende / stodye in al her wylt.

Styntyn cause / the effect stynteth eek.
So lengere forsteer / no lengere lemman.
Love on lust grounded / is not worth a leek.
But who for bertyn / weddeth a woman.
And neythw for lust ne nmb that man.
The footme deave / of matrimony seareth.
And sonles hert / and bodys estheweth.

I dar not medle of lordys maynages.
How they knytten hem / her makes on seen.
But as to me it seemeth sorpych of sages.
Not worth a straw / for al so mote I theen.
Reportes not / so sekyr juges been.
As man to se / the wommanys persone
In sorpych a choys / lete man hym self allone

Weddyng at goom / in this lond holsum were.
So that a man hym wedde dearly.
To se flesh first / it may no thyng dere
And hym abise how / hym lyketh ther by.
Or he be knyt / loo this concept habe I.
In this mateer depere comde I goo.
But passe I wyle / and shypp a wey ther fro.

Now syn that thou hast.

25
Iobe thy lord god a boke all thyng
of noynte to god thy lord & ghyft

From hym that thou hast to myngement
The mayes on to goddes plesamce.
Be a trewe honsbonde as be myn assent.
Kepe the bond be war of thentcombramce.
Of the feend which with many acenstamce.
And shly hym casteth the wrappe and wyse
To fyre the to doon adcontye.

Adcontye permyte and wyllful slawghte.
The booke seyth hys been and on peys they creye.
Mar adcontye it is no pley ne lakynghave
To doon it flee also this othw trewe.
For this woot I weel seynt jerom kan seye.
In peyne adcontye hath the secounde place.
The thre testheere god graunt the grace.

In canone. Adulterare
ponte pnuare. et qorem
ponte occidere. expant.

In jeromus. 12m locum
habet in pems.

In the byble rede I how Abraham.
To Egypte wente with his wyf Sarraay.
And whan that they in to Egypt cam.
Thus seyde he on to his wyf be the way.
I woot weel thou art fayr it is no nay.
Whan they of Egypte se the they wyl saye.
Thou art my wyf and for the do me deye.

In Genesio in capitulo.

They wyle kille me and the reserbe.
For thy on to hem sey I the beseeche.
Thou art my syster lest I for the sterbe.
Thus may I weel be esyd be thy speche.
And thus mayst lengthe my lyf and eche.
And whan they in to Egypt entred were
The Egypciens fast behelded here.

And of here beante made they report.
To pharao and so he as blybe is take.
In to his hons and doon is gret comfort.
On to Abraham for thys wommannys sake.
And gret disport and cheer men hem make.
But for Sarraay grevously pharao.
Pmished was and eek his hons therto

In eodem capitulo.
flagellavit autem
dominus pharaone &c.

¶ Vocantq; pharao
Abraham et dicit
quidā est hoc quod fe-
cisti michi.

¶ Pharao clept Abraham and hym abreyde.
What is that thou hast doon on to me.
Why ne gaddistow told on to me he seyde.
How that this woman myf was on to the.
For what enchesom seydeyth thou to me.
Sehe was thy systyr take thy myf heere.
¶ And he and bothe go yowre wey in feere.

The bible maketh no maner mynde.
Whetw that pharao lay by hyre onght.
But looke in hyre and ther schaltow fynde.
For to han doon it was his ful thought.
But god preserved hyre he myght nought.
And syn for myf god hym pmisshed so.
How schal dede thame unpmisshed go.

And syn he nat knewe that a myf sche was.
From thame they that my bes wetyngly.
Taken and holden and with hem do twespas.
Stond in hard plyght sone be mar rede q.
Yef thou thyn agilt eternaly.
Thon smerte schalt and this byf present.
Han sharp aduersite and gret torment.

And to Abimalech god bad he schoolde.
Yelde Saray also to hyre housbonde.
For he and his echon yf he ne wolde
Scholden be ded he dede hym vnderstonde.
Take heed o sone that thou cleer ay stonde
For god staped eek the concepcon.
Of every woman of his mansioun.

¶ Genesis. xxi
¶ Abime rexem dno suo
sperare noluit scito qd
morigeris tu qdā que
tua sunt.

¶ We that sche was a myf myf sthe no thyng
He nat hyre knewe in no flesshly folye.
My goode sone q vede of Dabid kyng.
How he took Bersabe the myf of Gye.
In to his hons and dede adhouthe.
And how he made Gye slayn to be.
And how therfore pmisshed was he.

How was the trybe also of beniamyn.
 Dmished and put in destruction.
 For aduontye which that they lebid yn.
 In thabomynable oppression.
 Of the lehytes wyl so mencion.
 Therof is made if thou holy wryt.
 Rede in iudicn ful vedyt.

1576.

now
 as full
 as Hail

Who so lighth with his neyghbour is wyl.
 He cursed and who is an aduontom
 The kyngdam fayle schal of endeles lyl.
 And of that schal he be no possessor.
 Alas this liberous dampnable errour.
 In this land hath so large a thred y spome.
 That werv peeples is noon endyr some.

iudicn. xxvii
 Egressi sunt p.

Of such stories conde i telle an hep.
 But i suppose these schal suffice
 And for thy sone wele i make a lep.
 From hem and go wyle i to thempyse.
 That i first tooke yf that thou wyle abyse.
 Whan i the mette and sey thyn heynesse
 Of comfort sone made i the promesse.

Deuteronomy xxxvii
 maledict qui dormie
 ut en bone pponu
 su.

And of a trewe man behest is sette.
 Had ye god yelde it yow and so ye deden.
 Ye hyghten me in ese me to sette.
 Now sone and though i longe habe abyden.
 Thy greef is not out of my mynde shyden.
 To thy grevance wyl i now resorte.
 And sthewe the horn thou the schal comforte.

In schort is this of thy greef thenchesom
 Of thyn ammyte the payment.
 Which for thy long byse is thy gverdom.
 Thou dredest whanne thou art fro conrt absent.
 Schal be restreyned syn thou present.
 Somethis mayst it gete it is so freyt.
 Thus endurstonde i sone thy concept

for of thy lyfelode is it the substance.
Is nat this / yee soothly fadyr yt.
Now sone to remedye / this grevance.
Canstow no wepe / fyndyn in thy wyt.
No certis fadyr / nebu conde / yet.
May no long serbyse / the abyde.
for al thy long serbyse / and thy wabayle

What fadyr what lordys han for to doone.
So mocht for hem self / that my mateere.
Out of hyre mynde / slippeth a wey soone.
The world is not swych now my fadyr deere.
As ye han seen / farwel freendly maneere.
So god me amende / I am ful destitute.
Of my lyfelode / god be my refute.

I am yn to so streyght a poynt y drybe.
Of thre conclusiouns / I mote chese son.
Or begge / or stele / I am y sturbe.
So my / that othw wey ne se I noon.
My herte is al so ded as is a stoon.
Say / ther I feele / a stoon no thyng ne feelyth.
But thought me bremeth / and freelyngly feelyth.

To begge shame is / myn impedymment.
I moot wel rather / schoolbe / deye or sterbe.
And steltis gerdam / is swych payment.
That nebu thynke / his wages deserbe.
Wold honest deeth come / and me oburtebe.
And of my grave / put me in sesyne.
To al my greif / that were a medycyne.

What sone how now / I se weel smal affect.
Or ellys noon / my wordys in the take
Outhw ful symple / is thyn intellect.
Or holyrly / thou hast hem oburshake.
Or thy goost slept hath / what my sone awake.
Whyl er thou seydest / thou were of me glad.
And now it seemeth / thou art of me sad.

I deeme so / syn that my long sermon.
 profiteth nat / it sore me repenteth.
 fadyr beth nat / of that oppymon.
 for as ye wyle / I doo myn herte assenteth.
 But ay among fadyr / thought me tormenteth.
 So sharply and so troubleth and dyspayreth.
 That my wyt / foule hyndreth and apseyreth.

O my goode sone / wyltoom yet algate.
 dyspayred be / nay sone here be that.
 Thon schat as blybe / entre in to the pat.
 Of thy comfort / how telle on playn and plat.
 My lord the pryuce / knoweth he the nat.
 If that thou stonde / in his benovolence
 he may be salve / in to thyndigence.

No man bet / next his fadyr my lord hege.
 het fadyr he is / my good gracions lord.
 weel sone / than shyl I me oblige.
 And god wyle dar / wonche to record.
 That yef thou wylt / be ful of myn acord.
 Thon schalt no cause / han more thus to mysse.
 But hebynesse wyde / and it refuse.

Syn he thy good lord is / I am ful sure.
 his grace schal nat / be to the denyed.
 Thon woost weel / he benygne is and demure.
 To sewe on to / not is his goost maystryed.
 With damngær / but his hert is ful applyed.
 To grante / and not to neede / wene his grace.
 To hym prysewe / and thy releef purchace.

Complayne on to his excellent nobleye.
 As I have herd / the on to me complayne.
 And but he quenche / thy gret hebynesse
 thy tonge take / and slate in peecys tweyne.
 What sone myn / for goddys deere peyne.
 Endyte in ffrench / or latyn thy greif cleere.
 And for to myte it weel / do thy powere.

77
Of alle thre/ thou onghtest be wel leved.
Syn thou so hem longe/ in hem laboured hast.
Thou of the prybe seal/ art old pered.
Yet fadyr of hem/ ful smal is my tast.
Now sone/ than foule hastow in wast.
Synpendy thy tyme/ and natheles i trove.
Thou canst do bet/ than thou wylt do me knowe

What shal i calle the/ what is thy name.
Hoclebe fadyr myn/ men clepen me.
Hoclebe sone/ i wye fadyr/ that same
Sone i have herd/ or this men speken of the.
Thou were aspynted/ with Chanaceer parde
God habe his sone/ best of any might.
Sone i wole holde the that i habe right.

Al though it so be/ that thou in latyn.
Be in frenssh/ neythw canst but smal endyte.
In English tonge/ canstow weel a fyn.
Fadyr ther on can est but a lyte.
He shal lat be/ thy penne take and wryte.
As thou canst/ and thy sorwe turne schal.
In to gladnesse/ i doute it not at al.

Syn it is hard/ payed be in thesthegweer
On to my lord the prynce/ make instance.
That thy patent/ in to the Chanaceer
May chaunged be/ fadyr be your instance.
It may not be/ be cause of thordynance.
Long aftw this/ schal no graunt chargeable
Out passe fadyr myn/ this is no fable.

In egal chaung/ my sone is in the sooth.
No charge i woot it wel/ y nough in dede.
What sone myn/ good hert thou take on to the
Men seyn who so of every gras hath drede
lete hym be war/ to walke in ony mede
A say a say/ thou symple herted goost.
What grace is shapen/ there thou nat woot.

Aspr as sekpr/as that stonde i heere.
Whethur that i be symple/or argh or bold.
Somch an esthannig/ gete i noon to pere.
Do as i can/ with that i habe m holde.
For as for that/ my comfort is ful colde.
Bnt i fynde your good wyll/ alway.
Redy to me/ in what ye can or may.

That is sooth sone/ now syn thou toldest.
my lord the prynce/ is good lord the to.
Po maystry is/ it for the yf thou woldest.
To be reabled/ wistow what to do.
Wryte to hym a good tale or twg.
On which he may/ Disporten be myght.
And his fre grace/ schal op on the light.

Scharp thy peme/ and wryte on lustily.
lat se my sone/ make it fressh and gay.
Dnt thyn art yf thou canst craftily.
His hye prudence/ hath insight verray.
To mge of it/ be it weel mad or nay.
Wherfore sone/ it is on to the neede.
In to thy werk/ take the gretteve heede.

But of on thyng sone/ be weel war in al wyse.
On flaterye/ that the not fonde.
for ther of sone/ Salomon the wyse
As that i habe in his proberbis fonde.
Seyth thus/ that in feyned speche abonde.
And glosynghy on to here freendys talke.
Spredden a net/ before hem as they walke.

Yef a desteybon/ yebe a man to somke.
Wordys plesant/ in homy al be wrapped.
Good is a man/ estheore synch a porke.
Thorgh ffabel/ hath many a man mys happed.
for whan that he iangled/ hath al and clapped.
With his freend trectyng/ of pees oppny.
hem a wayte lyth/ on hym coberthly.

¶ proberbiu ppo ca.
¶ in blandis fidei pmo
mly loquor amicus. ex
pandit rethe gressibz sine.

Nota
this is a munt
of the
dayes/

Nota
I never vofely
of him
in myght & promysed
most to do me good/

god want y pr
 noblyt
 in colours
 may

The most lab that han the lordys grete
 ys of hym that hem scholde here sothes telle.
 Al in the glose folk labour and swete.
 They fryben who best ryng shal the belle.
 Of false plesurce in that hertis swell.
 Nes that oon th can bet than othyr deceybe.
 And smych decept lordys blyndly ressaybe.

of Novon

Seneca
 Ignorant seculi
 potentes dices suas
 in se creduntur magni
 quanti predicantur.

The worldly riche men han noon knowleche.
 What that they been of hyre condicrom.
 They been so blent with flabellis fayr speche.
 Which reporteth to hem that here venom.
 ys ebery where halowed in the tom.
 That in hem self they deeme grete vertue.
 Wher as ther is but smal or nat a grewe.

For unnethe a good word men speke of hem.
 This false tresorn comom is and ypf.
 Bet were it the been at jernsalem.
 Sone than thou were in it defectyf.
 Syn my lord the prynce is good is god holde his lyf.
 To the good lord good serbant thou the gylte.
 To hym and weare and it shal the profyte.

a few sayth
 godly sayth
 part

Wryte hym no thyng that soarneth yn to byce.
 Ethe thy lobe in matier of sadnesse.
 looke yf thou fynde canst om weyce.
 Grounded on his estatie holthomnesse.
 Smych thyng translate and to his hynesse.
 As humbely as thou canst presente
 So thus my sone fadyr assente.

With hert as toemlyng as the lef of aspe.
 fadyr syn ye me rede to do so.
 Of my tynple concept wyl the claspe.
 Undo and lete it at his lurge go.
 Wnt welaway so is myn herte woo.
 That the honowr of Englyssh is ded.
 Of which I wout was han consayl and red.

O myghter deere and fadyr reuerent.
 My mayster chancer flow of eloquence.
 Myron of fructuous endyement.
 O myghter fadyr in science.
 Alas that thou thyn excellent prudence.
 In thy bes mortel myghtest nat be qveth.
 What cyleth deth alas why wold he flethe.

O deth thou dedyst nat harm syngeleere.
 In slaughter of hym but al this land it smerteth.
 But natheles yet hastow no porreere.
 His name fle his hys bertu after teth.
 In place fro the which ay be f lyfly her teth.
 With booke of his ornat endyng.
 That is to alle this land enblymyng.

Hastow not eek my mayster Gower slayn.
 Whos bertu I am insufficient.
 For to distrybe I moot wel in certayn.
 For to sleu al this world thou hast y ment.
 But syn oure lord cryst was obedyent.
 To the m fetyth I can no better seye.
 His creatur ys mosten the obeye.

Fadyr ye may laryge at my lewd speche.
 If that yow lyst I am no thyng fowmell.
 My yong bonnyng may no further reche.
 My wyrt is also flyper as is an ell.
 But how I speke algate I mene weell.
 Some thou seyst weel y nough as me seemeth.
 I can no more so my conceyt deemeth.

Now far wel sone go hom to thy mete.
 It is hys tyme and so wyl I to myn.
 And what I habe the seyd not for yete.
 As much as that I am sone I am thyn.
 Thou seest weel age hath put me to declyn.
 And pobert hath me maade of good al bate.
 I may nat but preyre for thy weelfare.

What fadyr mole ye thus sodenly.
Separte fro me/ petyr cryst for beede
ye schal go dyne/ with me trearly.
Come at a word/ I mote go fro the neede.
Ray fadyr nay/ yee song as god me speede.
Rory fadyr syn it may noon othyr tyde
Almyghty god yow save/ and be yow gyde.

And graunt me grace/ that day to se.
That I may sumwhat/ abyte yow goodnesse
But good fadyr when and wher schul we.
Este soome meete/ sone in soothfastnesse.
In ebery day heere/ at the Earmys messe
yt fayleth nat/ at the how of sebene.
Weel fadyr god be take I yow of hebene.

Recording in my mynde the lesson.
That ye me yaf I goom to mete wente
And on the morwe/ set I me a dorm.
And perme and yuke/ and parchemyn I hente
And to parfoorme his wyl and his entente.
I tooke courage/ and whylyt it was hoot.
In to my lord the pryuce thys I wroot.

Hye noble and myghty/ pryuce excellent.
My lord the pryuce/ O my lord guacions.
Humble p'stant/ and obeyent.

In to yow estat/ and gloriouse.
Of which I am ful tendre/ and ful gelous.
We recomende/ on to yow worthynesse.
With hert enteeve/ and spuryt of meeknesse.

Pyght humbly assyng of yow licence.
That with my perme/ I may to yow declare
So that my wyttis/ can innocence
wyn inward wyl/ that thresteth the weelfare.
Of yowre persone/ and ellys be I bare.
Of blisse/ when the cold frok of deth.
my lyf hath geynt/ and me becraft my bretch

Though that my lyflood and possession.
 Be stant & riche am of benevolence.
 To you therof can I be noon mygorn.
 Godd have I noon be which your excellence.
 May plesed be and myn impotence.
 Stoppe the way to soon as I were holde
 I wryte as he that your good lyf sayn wolde.

Aristotle most famous philosophie
 His Epistolis to Alisandre sente
 Whos sentence is wel bet than gold in cofre.
 And more holson grounded on trewe entente
 For al that evere the Epistoles mente
 To sette was this worthy congeberour
 In reule how to susteyne his honour.

The ^{tendre} ~~feruent~~ loba and the far bent cheerte
 That this worthy clerk ay to his kyng bere.
 Chrestyng his welthe durable to be.
 In to his herte stab and so neere.
 That he wrytyng his comfayl yaf he cleere.
 In to his lord to keepe hym fro mysamce.
 As witnesseth his booke of gobernamce.

Of which and of Gyles of regement.
 Of prynces plotmel thenk I to translate
 And though that simple be my sentysment.
 O worthy pryncce you I beseeche algate.
 Consydering how endytyng hath in hate
 My dul concept and not acorde may.
 With my chyldehed I am so chyllyssh ay.

Also beseeche I that the altitnde
 Of your estat though this pamphilet.
 Poore ordre holde ne in hym include
 Not greved be for I can do no bet.
 Another day when myt and I be met.
 Which long is to and have be freendly lft.
 Dystobere I wole that now is not myst.

Patheles saych as is my smal comyng.
With ale trewe an herte / I wyl it onte.
As tho two dede / or ebyr cler-ly byng.
But twembyng is my spirit / out of Donte.
yt to parforme / that I am aboute.
Alas the stuf / of sad intelligence.
aye fayleth to speke / in so hye presence.

Gymple is my goost and stave is my lettuwe.
In to yowre excellence for to myte.
Hyn inward lobe / and yet in aventure.
Wole I me putte / though I can but lyte.
my deere maystyr / god his sonle qbyte.
And ladyr chancer / fayne wold han me taught.
But I was yong / and letne lyte or naught.

Alas my worthy maystre honorable.
The ladys vertay weson and richesse.
Deth be thy deth / hath harm irreparable.
In to be doon hyr vengeable dwesse.
Dyspoiled hath this land / of the swetnesse.
Of rethoryk / for by to dullnes.
was new man so lyf / amonges be.

Also who was hyere in philosophie.
To Aristotle in our tonge / but thou.
The steppis of Virgile in poysie.
Thou folowedist eek / men woot weel y nough.
That combre world / that the maystru slough.
Wode I slayn were / deth was to hasty.
To reme on the / and rebe the thy lyf.

Deth hath but smal consideracioun.
In to the vertuous / I have espyed.
No more a stheaweth probacioun.
Than to a vicious maystyr losel tried.
Among an hep / every man is maystryed.
With hye as weel the poore / as the riche
lered and leard / eek ben in to hye lyche.

Wrote this

Soche myght than taryed / hyr vengeance a while.
I pray that sum man / had egal to the be.
May late be that / the enemy weel that the ple.
May new man lyke bringe forth to the.
And hyr offyce / needys doo mote sthe.
God bad hyr so / i troste as for the beste.
O mayster mayster / god thy sonle reste.

¶ Moritur doct
simil et indoct

Now to my mater / as that i be gan.
Ther is a booke / iacob de Cossolis.
Of thordre of prechounys / maade a worthy man.
That the chesse moralised cleped is.
In which purpore / i eek labow y mys.
And heer and there / as my lityl myt.
Aforthe may / eek tgent i translate it.

a kyngt
draught /

And al be it / that in that place sqware.
Of the hys / i mene thesthe qweere
A man may lerne / to be wys and ware.
I that have labowd many a yere.
My myt ther yn / but lyte am the neere.
Canst that i smorhat / knowe a kyngis draught.
Of othw draughtis / lerned have i nanght.

6
malken for a
kyngt /

And for that / among the draughtis ecchoon.
That yn to the chesse / aperteyne may.
Is noon so needful / yn to yow persone.
To knowe as that as the cheerte verray.
That i have had / yn to yow noblesse ay.
And sthal / if yow plesamce be to heere.
A kyngis draughte / reporte i sthal now heere.

I am seure that tho booke alle the.
Bed hath and sen / yow mat sapience.
And as i hope her vertu folwe ye.
But yn to this compyle / this sentence.
That at the good luff / of yow excellence
In sthort ye moorn / beholde heer and rede.
That in hem thre / is stadered fer in brede.

And although it be no maner of neede.
Yow to consayle what to doon or lebe
Yet if yow lyst of foryes taken heede.
Somwhat it may profyt be yow lebe.
At hardest whan ye been in chambyr at ebe.
They been good to dryve forth the myght.
They shal nat harme if they be herd aught.

To yowre hymesse thenk it not to longe.
Though in that draughte I sum what spade deepe.
The thewes vertuous that to it longe.
Watchen my goost and lettyn hym to slepe.
Roo god in heu yow mayntene and kepe.
And I beseeche yowr magnificence
Ye be on to me benigne audience.

For though I touche steppes clerical.
Of these clerkes thre not may atteyne.
Yet to put in threes my concept smal.
Good wyl me awyth take on me the peyne.
But sore in me ther abappeth ebery beine.
So dreadful am I of myn ignorance.
The croos of cryst my swer speed and abamce.

*The parte
of a hymne*

In gracions prynce ageyn that the croone
Honoure yow with riall dignte.
Beseecheth hym that on hy throne
That whan that charge ressaybed han ye.
Such governaunce men may in yow se.
And feele as most may be to his plesamce.
Honour to yow and ow profyt enhance.

Affryst and forward the dignte of kyng
Impreseth in the botme of yow mynde.
Considering how chargeable a thyng.
That office is for so ye shal it fynde.
On to god vowe ye yow myght and bynd.
Of godys wreche habeth drede and awe.
So right to guete and smale and keepe lare.

Once ther was a kyng / as I have rad.
 When his coronne was on to hym brought.
 Or he it took / in thought he stood al sad.
 And thus he sayde / aftur he had thought.
 O thou coronne fayr / noble / and fayre y wrought.
 What man that the ressaybeth or admitteth.
 More ese than he weemyth / fro hym flyteth

Who so the peryle / knowe and charge and fere
 That is in the / though thou at erthe lay
 He woold the not by anyse / or a vere.
 But late the he styll / and go his way.
 For sooth is this / and hath and shal been ay.
 This worldys hook / endye hath to his bayt.
 And ay hath hye degre / sore in a mayt.

Now noble pryncce though I be not wys.
 Weel wylled am / as I fust to you tolde.
 In name of Ihu / werv aftur than this.
 That I comyle / out of these and ois olde
 And if I not / the way of resom holde
 Followeth me not / and if that I do / theme.
 Sooth as I reporte / shal with my penne.

Who othis that at your coronacion.
 Schyl though your tonge passe / hem wel obfide.
 Lat no colourd excusacion.
 Your make fro hem shype / a syde and swerbe.
 Hold up her lyf / lette hem nat in your sterbe.
 It is not kyngly / from an oth to swyre.
 A kyng of trouth / owerth been exemplarye.

Loe thus this Aristotle / in his booke seyth
 To Alisandre / and to be war byt.
 That he ne breke / his bondys ne his feyth.
 For by to folk / mytrewe / longeth it.
 He seyth that grace / not in hym abytt.
 But wyllede ende / and awsed abenture.
 hym followeth / that for swere hym hath no cure.

The feyth is maad the congregaacioun.
Of peeples and of cityes inhabiting.
The feyth han kyngis dominaacioun.
Feyth canseth eek of men the conyng.
Castelis be feyth dreden noon assailling.
The feyth the cytees stonden invovereyed.
And kyngis of here sogettis been obeyed.

Who leese the feyth gretteveth thing may noon leese.
Or man speke or bynde hym be his seel.
And hath his ful liberte and may chese.
What he doon shal hym onghte abyse hym weel.
Or he promyete here not a del.
The word ne bond but if he wyle it laste.
For yf he doo he shal smerte atte laste.

Ytil enchesom hath he for to speke.
To whos wordys ys yone no credence.
Perilous is a man his feyth for to breke.
Feyth be necessity ne indigence.
That is to say is dysseyde and apparence.
Of trowthe outward and inward falsnesse.
Unlitteth out shame and canseth gret smertnesse.

What was the cause of the destruccioun.
Of the peeples of Gates and Arabe.
But for here kyngis mdecepcioun.
Of men and cytees my to hyre contrie.
Her othing useden be sothe.
Brekyng bondys that stablished were.
Wanbynde to profyte and not to dere.

And for that syme goddis rightwysnesse.
That promysed falsched and treacherie.
That myght hem suffre endure in that woodnesse.
But they destroyed were it is no he.
Untwente allas thowdre of chyvalye.
Dampneth it though that ye person it use.
Bryght hood hym self mote algate it refuse.

To god trust I

To god trust / no lord in al this land.
 He guilty of that inconuenience.
 For what a lord breke his behest and band.
 May god forbede it that that pestilence
 In a lord dwelle / or holde residence.
 For yf that he that mykede goost resette
 Be somch a lord / myl honow no thyng sette.

Whan marchis begynne / was as y rede.
 Dengeshed / in a batayl of the se.
 He hem of Cartage / hom with hem they lede
 This prisoner / and after sent was he
 He hem to Boome / his owne contrie.
 Sworn to retourne / to Cartage a geyn.
 As Tullius / and eek seynt Austyn seyn.

^m
 Ex.

The cause why they hym to Boome sent.
 Was for to do Romaynes / here message.
 Wetyng of hem / yf that they wolde assent.
 That syn ther Romaynes in Cartage.
 In prisoun / and Romaynes hadden eek in cage.
 Cartagiens / suffre hem at large goo.
 And the Romaynes goo schulde at large also

Whan marchis doon hadde / as that he was bode.
 The Senat axed hym what was his rede.
 And he answerde / and seyde thus for gode.
 Al this rede / lete shypen and be ded.
 Yt may be no wepe / synke yn to myn heed.
 That to be Romaynes / were it covenable.
 Somch an esthange / but unprofitable.

De fidelitate
 Iurata Reguli.

We Romaynes / that in they have in prisoun lobe
 He but yong froth / unlerned in batayle.
 And othir feebyl folk / with age y broke.
 Of which I am oon / we may not abayle.
 Of be no losse is / but with othe fayle.
 Yowre prisoneris / been myghty men and wyse.
 And folk in armes / probed in good gyse.

His freendys woolden/ han golden hym fyllle there.
But they nat myghte/ he woolden alrety retourne.
To breke his oth/ his goost was ay in fere.
He thought nat/ in his contre sorowne.
So what hem lyst/ whether they glade or mourne.
On to his foes/ as blyde he hym dresseth.
And knoweth wel to be ded/ the book myttesteth.

He heelde it bet/ his oth to bryde.
And dye in honow/ as that a knyght oughte.
Than be permyte/ his lyf to preserue.
Of sorowch mykynghly/ tullys he not roughte.
I troove now a dayes/ though men songhte.
His eyr/ ful hand were in this land to fynde.
Then lyst not/ so ferforth/ to trouthen hem bynde.

That nat only/ to preyse/ is this marchant.
For trouthen/ but eek as it seemeth me.
His venom anghte/ doobys be as thine.
Where as theschynge/ myght han made hym fre.
Oyte of his prysom/ gretteche cheerte.
He hadde of the profyte/ brynnyng.
Than of hym self/ his deth is precebed wel.

Among alle thyngis/ in a knyght.
Trouthen is thyng/ that he ne lakke may.
If his honow/ schal beue his hed bryght.
Valerye telleth/ how with a gret aray.
Knyng Alisandre/ and his goost on a day.
agreydys of yre and of malencolye.
On to a cyte/ dressed hym on hys.

Which I clept/ and called was lapsat.
Purposyng hym/ bete to the erthe doim.
And or that this knyng/ fully cam ther at.
Ther was a philosophre/ in the tom.
A man of excellent distreccion.
That to this knyng/ Inmytyme had maystur be.
Ful sore abashed/ of hym and his mene.

Out of the town he sped hym on his weye.
 As hastily / as that he coude and myght.
 Toward the kyng / of grace hym for to preye.
 And as swythe as the kynk had of hym sight.
 He knewe hym / and in his mynyng on hight.
 He seide hym thus / be thus the goddys I swere.
 Al thy labour / shal not be worth a pere.

At thy prayere do myl / no thyng.
 This philosophie of his oth took heede
 And seide o worthy / conquerour and kyng.
 Than prey I thy / In to the town the speede.
 And it distoye / bothe in lengthe and brede
 Have on it no pyte / but al down cast.
 This preye I the / that may doon as fast.

And whan the kyng / his prayere understood.
 Al his angyr / and his pryncis talent.
 Refrained he / wolde for no good.
 In to the town / benge hym as he had ment.
 He rathere cheere / be disobedyent.
 To his bengeable myght / and his oth keepe.
 Than be for sworn / of that he swore so deepe.

Or a kyng swere / it is ful necessarye.
 Agyse hym weel / for whan that it is past.
 He may his oth / in no wyse contraye.
 If he of schame / or reпреef be agast.
 A kyng oweth of word be stedfast.
 No thyng be hete / but he it parfornme.
 If he myl hym / to his estat confourme.

A greet clerk / which is clept Crisostomus.
 Wher he of a matere / of sweryng treteth.
 These arn the wordes / that he wyte to us.
 What man that the costom / of othis not leteth.
 In sweryng / ofte / what he seyth for geteth.
 Usage of this / of permye is canse.
 And more he seyth / eek in the same canse.

Crusostom.

He seyth permye engendred is of othis.
For right as he that costemably.
Clappeth and rangleth and to styrte loth is.
Mote othis while speke bnshtyngly.
Right so of sage of foreryng enmy.
To trouth he is and maketh men hem for soere.
ful necessarye is othis to forbere.

Foreryng hath these thre condicions.
Folowynge as the trouth doom and right wysnesse.
Oth apeth trouth and no decepcions.
But soere in his entente in soothfastnesse.
Doom mote distreeth left al hastynesse.
Swere and not needles and in face also.
leefully swere and eke moo.

Quintilian seyth that yn to hye degre.
Unstytting is to soere in any wyse.
But it be caused of necessitye.
for as he seyth and othis clerkes wyse
A kyng or prynces word anght suffice.
Wel more than anght a marchantis oth.
And to goo ther ageyn be more loth.

And syn a prynces oth or his promesse.
Whan they nat halden ben hym dishonoure.
his lettre and seal which more oppyn wytnesse.
Heren than they good is take heed and awe.
That they be kept wrytynge wole endure.
What a man is it preft is for to preebe.
Onther honoure hym it shal or repreebe.

Now yf it happe as it hath happed ofte.
A kyng in neede borwe of his marchantes.
Gret mysdom were hem trete fayr and softe.
And hold hem trewly here cobenantes.
for trust it wel whan that here cobenantes.
Nat to hem kept as that here bond regyret
The kyng hath shame and eek it hem mystheeret

looth myl hem been / este soone far to lene.
 he that is brent / men seyn dredeth the fyre
 Be his day kept / he rekketh nat a bene
 But seyn don is in the myre.
 With onte donte / a marchantis desyre
 Is with good herte his kyng honour and plese
 And to his myght refresh and do hym ese.

In hem is the substance / of every lone.
 What chemyce / as moche as do they.
 Excellent pryncce / deeme your persone
 To hem and to alle othir in good fey
 Wole holde that hetyn hem al wey.
 And so to do / god thanctow of of worth
 Your grante / and allis certis were it wouth

If that a poore man / breke his behest.
 Or do a geyn his oth or seel or lettre
 Men hente hym be the hed / and hym areste.
 And to prysoun he goth / he get no better
 Tyl his maynpernow / his auest in fettre
 And yet he mote the cours of laue abyde
 Or his maynpernow / mote defende his syde.

Among the poore peeples thus it goth.
 They for vntowthe / han smert and oppyn sthame.
 And if a lord his bond breke or his oth.
 For sothe it is a foul spot in his name.
 Though men dar not oppynly / hym defame
 They al be it / that they nothyng speke.
 In which lordys / is vntowthe yreke.

And syn a kyng / be wey of his office.
 To god hynesse / is as in a manere.
 And god is wouth / it self than may the byce.
 Of vntowthe nat in a kyng appeere.
 If his office / schal to god asceere.
 A bish tonge bryngeth yn swich myt.
 He that be tonge word / nat gilteth is purfyt.

Jacobus. Si quis
 in verbo non offedit
 perfectus est in lege.

A lous what it is fayr and honnorable.
A kyng for mychel speche hym refrayne.
It hit hym been / of wordis mesurable.
For mochtel clap / wol his estat distayne.
Of he his tonge / with mesure reyne.
Goberne than his honowr it conspeth
And be the rebers / dyeth it and sterbeth.

Yet is the peephe eris thurst and thorne
Here kyngis or pryncis wordys for to heere
Than that his tonge / go so fast and yerne
Than memys eris / Dulle of his makere.
For Dulling hem Dulleth / the hert in feere.
Of hem that to hym / yeben audience.
In moche speche / wanteth nat offence.

Who so that hath myche clap or speche.
Qwencheth malice / and he that his mouth keepeth.
Keepeth the soule / as that the booke teche.
Unbrydled wordys / oftyr a man be weepeth.
Prudence walketh / whan the tonge slepeth.
And slepeth ofte / whan the tonge waketh.
Moderat speche / engendreth frete and maketh.

Al natyres of bestys and byddys.
And of serpentis / been / makid tame.
But tonge of man / as weel knome and byd.
That may be tamed / of hy man for schame.
Silence of tonge / is wardyn of good fame.
And after reproof / fisheth and fowleth.
The tong of man / al the body defowleth.

And that out of the tonge / of kyng procedeth.
The peephe specialy / bere a weye.
Wherfore yn to a kyng / the more it needeth.
Abyse hym what / he schal speke at weye
In mychel speche / sum beheeste may.
Hyghtly afterte / that may not beholde.
And thame trowth / be gymeth to colde.

O worthy pryncce / this doo mee bethe me.
 Of trowth for to tonche thus sadly.
 For that I wolde / that the hye degre.
 Of chylde byrthe / byrthe.
 Saw by his hed / and bent it nat a wy.
 Of his honow / trowth a knyght bulaceth
 And his venom / al sturly defaceth.

Honow approped is to chylde byrthe.
 And sayyng it / the cheef flow of his style
 Fadeth and waueth / and be gynneth dye.
 But now passe oer / tonche I wil a while
 Of rightynesse / which out of this yle
 Purposeth fully / for to fare and merde.
 So is oure verbe / buthryft and butheende.

De Justicia.
Synt Anselme seyth iustice is liberte.
 Of myght yeryng / in to every might.
 That longeth to his propre dymte.
 To god Obedyence / as it is right.
 And he that poore is / of degre and myght.
 In to his bettur / honow and reuerence.
 The grete eek to the smale / love and stience.

To thyne egal concorde / in to thy foo.
 Enfranchise / and to thy selven hoolynesse.
 To the needy / greved with wretched woo.
 Mercy in dede / and releefe his distresse.
 After thy poweer / do thou thyne almesse.
 And reue by on hem / yf that thy myght fayle
 For that myl shal the dede / be contrayle.

Who so it be / that iustice verray
 Desyret folwe / fyrst mote he god drede.
 And love as herthly / as he can and may
 It nat suffreth / doo noon nyone dede
 But who anoye wold hym it forbode.
 For nought anoye / is no rightynesse
 But it is abstinence / of mylkydnesse.

Of consayl and of help / been we dettonys.
Ech to othir / be right of brothur hede.
Whan that a man / is falle n to errourys.
His brothur ogeth / hym consayl and rede.
To correcte and amende / his mykled dede.
And he be vexed / with maladye.
Wymstve hym help / his greif to remedye.

Every man ogeth / fodyen and myse.
To teche his brothur / what thyng is to doo.
And what behobely / is to refuse.
That that is good / prouokynge hym ther to.
And thus he mote consayl his brothur loo.
Doo that is right / and good to goddys pay.
In word not oonly / but in werk alway.

Lawful Justice is as in a maneer.
All vertu / and who wyl han this Justice.
The lawe of cryst / to keepe mote he leue.
Row if that lawe / for beede every byce.
And comamde al good thyng / and it cherpyce.
Fulfille lawe / is iustice payfyt.
And iniustice / is of all vertu ghyt.

Justice is of the kynde / and of the nature.
Of god / and he hath maad it / and it ordeyned.
On beames alle / and every creature.
Be Justice is schedyng / of blood restreyned.
But gilt pmysshed / whan it is compleyned.
Justice defendeth possessions.
And peepke keepeth / from oppressions.

A kyng is maad / to keepe and mayntene
Justice / for she maketh obeyssaunce.
Tho mysdoers / that prours been and beene.
And hem that been / in vertu abundaunce.
Cheeriffeth / a kyng is be covenant.
Of oth maad / in his coronacion.
Bonden to Justices samacion.

And a kyng in fullfylling of that is.
 To god lyche swich is verray right wysnesse.
 And men of gnde seyn and holdyn this.
 A kyngis iustice is a grette riche.
 Vn to his peeples as plente or largesse.
 Of erthly good and bettir than is reyn.
 Fallynge at eke from hebene they seyn.

And ofte sythe it is myst and seene
 That for the wrong and the unright wysnesse
 Of kyngis mynistres that kynges beene.
 Holden yllty wher as in soothfastnesse.
 They knowen no thyng of the mystednesse.
 Vn myst mynistres often her kyng accusen.
 And they that myst been of wrong hem excusen.

If the mynistres do nought but mface.
 To poore peeples in contrées as they go.
 Though the kyng be byyst vn myst yet is his wyce.
 Byd to the peeples they weene euer mo.
 The kyng be myst for his men reule hem so.
 But mynistres ful seelde hem wyl so guberne.
 Oppressioun regneth in ebery herne.

A kyng me thynketh for the secreete.
 Of his good loos behobeth it enquire.
 Of hem that han his estate in cheerte.
 What fame that his poore peeples hym bere.
 He of his mface is bounden hem to were.
 And to defende and yf that they be greved.
 We hem the myghten for to be releved.

Excuse shal hym nat his ignoramce.
 He mote enquire of wrong and yf redresse.
 For that he peeples hath in gubername.
 He clept is kyng yf that men his peeples oppresse.
 Mytynge hym and nat rebbe of dwesse.
 He may be myght be clept no gubernour.
 But of his peeples a myful dystour.

O worthy kyng benigne / Edward the laste.
Whom haddest ofte in hert a drede impressed.
Which that humble goost / ful sore agast.
And to knowe / yf thou curst were or blessed.
Among the peeples / ofte hast thou the dressed.
In to the contrie / in simple array allone.
To knowe what men seyde / of thy persone.

Although a kyng have abondance of myght.
In his land / at his lnt / knyght and knyght.
Good is that he / his power use aright.
That fro the way / of justice he nat fliht.
Let owe lord god / hym fro his grace stight.
Of whom al right / his power is deriued.
For yf he doo / of blyss he may be pryued.

I fynde how that Theodorus Gyren.
For that he the kyng / of lyse wolde make.
Amende his default / the kyng lete for ten.
Cuncyffe hym / and as he heeng and stak.
Up on the cros / thus to the kyng he spak.
This payne or othwylt / ther to mote falle.
Up on thy false / conseyllours alle.

Longest velle / though I rote on hye or lowe.
As he that of deth / hath no gastnesse.
I dye an innocent / I do the to knowe.
I dye to defende / right wysnesse.
Thy flateraris / enhamced in richesse.
Drede to suffre / for drede somch a payne.
But I therby nat / set vnshes tweyne.

There was a Dnt / Romayn clept Camlyn.
Leyde oure sege / on to a cite.
Falsly named / as seyth Valerius.
Of which the man / most of anctoryte.
And gretteft of power and of degre.
To a mayster in the ay / cite dwelling.
He toke childryn / be of way of lemyng.

What dooth me this mayster by on a day
 Com of the children out of the town ledde.
 The most expert in science and the way.
 Strept to the Comayn tentes he hym spedde.
 And the Duke thus consayled he and vedde.
 Habeth these childryn in possessioun
 And keepeth hem in holde and in pryson.

The fadyr of hem han in gobernamce.
 Falshe the cite al right as hem lyst.
 In hye and lope aftur her ordynamce.
 In alle thyng y doon whan it is to hem myst.
 Ye the children han fully ye may trust.
 Ye shullen wel see her children lyf to save.
 Hem and the cite shul ye wyne and febe have

The Duke answerde a noon yn to the trayton
 Thougth thou be false yn to thyne owne town.
 And rekest not of shame and dishonour.
 But par cas for to gete of me gberdoun.
 Desyrest falshe destruction.
 Not were it myghtly me to concente.
 That taken hast so trayterous entente.

We Comaynes keepe rightis of batayle.
 As trewly as the rightis of pees.
 Oure custom is no children to assayle.
 Thougth we the town had wome Dantelles.
 Ther schoolre no child a mong al the pees.
 For be han greved be / we armys bere
 A yens armed men hem for to bere.

And naught a yens childryn undefensable.
 And that in the is thy myght hastoun do.
 Thougth mykede treforn false and desteynable.
 The cite to dystroyen and to for do.
 But y Comayne / agre me nat ther to.
 Ye vertu of armes y myl it wyne.
 For al the myght / of men that been ther yme.

The Duke comendeth / shortly to seyn.
Hys handys hym be hynde / to be bounde.
And bad the children / to lede hem hom agayn.
To here fadye / which whan they hadde founde.
So gret justice in Duke abounde.
The Senat clepte / and this yn to hym tolde.
The hertis game to change / of yong and olde.

Alle they seyden / of hys gentylnesse.
Grounded by on justice dede he this.
And also of a chivalrous promesse.
They seyden by to us / most sytting is.
Oure patis opene / and offre us to been his.
Us noon so good / as lete be molifye.
Oure hertis stowte / yn to his gentye.

And of his pees requyre hym and preye.
They deden so / but what was folowyng.
Habe not red / wherfore I can not seye.
But this must Duke as be supposyng.
Was to hem swych / in myl and werkyng.
That hem ghyt so / as myght hem geeme.
What schoold he gelye / of somch a lord geeme.

Of Lancastre / good Duke Henry also
Whos vertu is wryten / and authorized.
Why schoold he nat rekene / the among tho.
That in her tyme / han iustice exercised.
Yet that vertu / not oonly hath suffized.
To the / but al that longeth to knyghthood.
Was ymed / in thyn excellent manhood.

I rede also / how that hangyng a styf.
The myghty King Perreus / and a lord clept Fabrice.
The leche of this King / a cursed curtyf.
Ymbolmed and y lapped / in the byce.
Of covetyse / sthoop hym for to tryce.
His owne lord / the King and hym kille.
Yf that it hadde been Fabrices wille.

The leche on to fabrics hons be myght.
 As prubly as he towde went.
 And on to hym/ensured and be light.
 If that hym lyst to the dede consent.
 He was so glad to plesse and content.
 His lord the kyng with benym wolde he feede.
 So that ther thorgh/ he ster be schoolde neede.

This lord with that had men his handys teye.
 And dede on to the kyng this trayterous myght.
 And al his tresorn on to hym be wreye.
 Whan this was doon the kyng seyde a noon right.
 Se heere a trouth and manhood of a kynght.
 Men may the some as lightly his combe vebe.
 As make this fabricce his trouthes lebe.

In persee onys ther was be iugement.
 A man to deth dampned in wrong myse.
 For wratthe and hate and the prons talent.
 That to this ylle man bar the iustyce
 And whan the knowlege of this myse
 Was comen on to the kyngis audience.
 This doom he gaf a noon and this sentence.

He bad men flee hym abynt out of his schyn.
 And therwith coveie the iudiciall see
 And made his sone to be set ther yme.
 That iuge after his fadyr schoolde be.
 To this ende and entencion that he.
 Schoolde be war how he his doomye gaf.
 And love alwey the right mynesse staf.

Longht anght a iuge for hate or love.
 Othw may deeme than trouthes requyryeth.
 But at the reberence of god abobe.
 Right ay favour whan that it appeereth.
 Deede of iustice a conscience cleereth.
 Chasyng a wey thonghtis on wrong y grounded.
 Who ingeth wrongfully is feendly wounded.

A myghty Judge.

What iuge in doom / seeth yeth mft sentence.
A waytyng vp on a golden drage.
To god he dooth displeaunce and offence.
For the iustice / which of doerte
he stholde soo / curshly sellet he.
For love of meede / hym provoketh therto.
And right wysnesse / no thyng so to doo.

To sorich a iuge / with drawe the hope.
Of moneye / and he fro iustice thitteth.
Where he supposeth / money for to gripe.
Iust ingement / in his hert admitteth.
But who so fra that his hand / fro yethis flyteth.
As vn to be / witnesseth y saye.
He schal in hevene dwelle / and lyytyn hye.

Crysten men yeld onghten ingement.
freely / for beneful is it for to selle.
Though it be lesul / and convenient.
A wys man for to regard his red to telle.
A iuge pure with gold / not anght to soralle.
yf ^{on} iustice / he schape his doomye bylde.
his ingementis yettles / most he yelde.

And he that dooth of iustice rigour
late hym be war / he have no delhte.
In pmysshing of thoffendour.
That y doon hath / the trespass or the wyte.
Re hym reioyse / of his amoyous plyte.
As the maneer excede / in sorich eas.
Of the quantite / of the gylt or the trespass

Ebene as soule / is bodies lyflynese
which whan it is tymmed fro a myght.
The hert is red so far eth right wysnesse.
For whan a reyne / is reguled be hyr myght.
Than may poeple / been ful glad and light.
The land may bathe in prosperite
And lost is al / if that absent be he.

Ther was a lawe y maad by on a tyme.
 At Roome / by the consayl assent.
 That who so were guilty of the crime.
 Of adcontynge / and were ther ynn y hent.
 His eye bothe / sholden out be brent.
 Now fel it so / a man that sone was.
 To a consyl / was take in this trespass.

And whan that the myshap of this persone.
 Was to the peeples / knowen of the town.
 They loveden his fadyr / so echone.
 And had hym in so cheere affection.
 They seyden that noon execution.
 Sholde on his sone / for this dede falle.
 And the consules / so they preyden alle.

To which the fadyr / gan replye tho.
 And thus allegged he for hym and seyde.
 Considreth syres / I am son of tho.
 That to this lawe assented and obeyde.
 And sholde I now / the same breke he seyde.
 For fadyr of my self / or any of myne.
 Say syres to that / may I not quelyne.

Whafay that were wrong and belange.
 The lawe shal forth / though it fel on me.
 The peeples gan to rymble / and clappe and crye.
 And the consules / prayde of the cyte.
 The rebere / thus overcome was he.
 So at the laste / he sey noon othir weye.
 But in party / he myste here wyl obeye.

Now go he / syn it may be no bet.
 Somwhat to gove / me confoorme wyl I.
 So that the lawe / shal nat al be let.
 Though that it nat / observed be fully.
 Thus wole I / and noon othir twewly.
 Don of myn eye / wyl I now for go.
 My sone anothir / it shal be right so.

We two wole have/ but o manys sight.
Thus was it doon/ but nat al that plesamce.
Of the peephe/ but they noon othyr myght.
Now yf to mor we/ fel ther sorych a chamce.
Scholde men fynde/ so mst go vernamce.
Say nay this land/ it al to stavee and lyte.
So fynde con/ that so mstly wolde hym agbyte.

Prynce excellent/ have you laves cheere.
Observe hem/ and offende hem be no weye.
Be oth to keepe hem/ bound is the powere.
Of kyng/ and be it is. kyngis noblewe.
Susteyned/ lare is bothe lok and keye.
Of secreete/ whil lare is kept in londe.
A prynce in his estat/ may sekyr stonde.

And dowteles yf that for soon be lare.
A pryncis power/ may go pleye hym theme.
For they that me noughting han/ with knyff & drewe.
Wole on hem that of good been myght/ rewe.
And hurte hem/ and here howses fyre and brewe.
And robbe and sle/ and do al sorych folwe.
Whan ther no lare is/ hem to mystifye.

Now in good foyth/ I pray god it amende.
Lare is mygh flemed/ out of this cuntre.
And fewe been/ that dredyn it offende.
Correcioun/ and al is long on the.
Why suffrestoor/ so many an assemble.
Of armed folk/ wel ny in every schyre.
Partye is maad/ to wenge here a nel yre.

They with her hand/ wrong to hem doon redresse
hem deyneth nat/ an accioun attame.
At comonne lare/ sorych in bypymnesse.
Suffred/ we make wole of secretes lare.
Who so may correcte/ is worthy blame.
That he ne dooth nat/ allas this sufframce.
Wyle we dystroye/ be cortymamce.

ys ther no lare.

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and and

Ye ther no lawe this to remedye.
 I can no more but and this forth growe.
 This land shal it repente and fore aby.
 And al sorych mayntenance as men weel knowe.
 Enforced is not be persons lowe.
 But cobbys grete this yet fustene.
 Correcte it good is while it is greene

For and it hore this land is but lost.
 He that owe hed is fore it shal repente
 And this tamenye apeth no grette cost.
 But to doo lawe in no vengeable entente.
 Sey I but for the better hem take and gent.
 And pmysshe hem be lawful right mynesse.
 And suffre nat ech othw toprasse.

Smal tendyrnesse is had now of oure lawes.
 For if so be that oon of grete watis.
 A dede doo which a yen the lawe es.
 No thyng at al he pmyssed for that is.
 Ryght as lopecobbe flies smale and guatis.
 Taken and suffren grete flies go.
 For al this worlde lawe is now revold so.

The riche and myghty man though he w space.
 No man seyth some that blak is his eye.
 But to the poore is denyed al grace.
 He synneth is and put to timentye.
 He nat afforde may he shal aby.
 He caught is in the webbe and may not tynne.
 Nochet good reule is sove and spryngeth thyme.

Of this groweth stryf batayle and distord.
 And be the grete poore folk be greebed.
 For he that noble of blood is and a lord.
 In fyle and nought hath fpyed is and meebed.
 In to rappyne this is often preebed.
 The poore it feelith this of lawe lak.
 For is thet wrong and right cast a bak.

Whan a kyng dooth his peyne and diligence.
His reame be lawe and reson to gye.
He standeth more in the benevolence.
Of god and more his werk schal fructifye.
And schal han grette meede it is no lye.
Than they that synch a cure han noon on honde.
Thus fynde I myten as I bndwstonde.

Who so that in hys dymte is set.
And may doon greuous wrong and cruelte.
If he forbere hem to commende is bet.
And grette schal his meede and meryte be.
Than they nat may by the mgynte.
He nat doon for if som man were of myght.
Often wolde he doon gret harm and bryght.

Hys dymte the philisophre writeth
Prebeth a man what he is in dede.
Whan that a pryncce in bertyn hym deliteth
That is his peeples wailshed of drede.
Than may they seye and synge a lorde and guede.
Honour long lyf ioye and cristis blessing.
Note han owe sustenour owe pryncce and kyng.

Whan that Emperour in dayes olde.
Coroned was after as blybe a noon.
Makers of tymber come to hym schoolde.
And aske hym of what metal or of what stoon.
His tombe scholde been and forth they goon.
With synch debys as that hem lyt debysse.
And so they make it in her beste wyse.

That was doon for to brynge to memorye.
That he was nat but a man corruptible.
And that this worldys ioye is transitorye.
And the trust on hit flyper and fallible.
And this considred ought hym penyble.
His reame weel for to goberne and gye.
For who so lybeth weel weel schal dye.

He a bridle is dethe remembrance.
 That manys hert / refreyneth fro vice.
 That kyng that kyngly is of governaunce.
 That is to seyn / dooth mply his office.
 Of love and pees / and reste he is norice.
 And whan that he is out of this world went.
 Thus seyn men / that goon be his moniment.

In hevene mote this kyngs soule reste.
 This was a worthy kyng / gret was the pees.
 That men hadde in his tyme / he was the beste.
 That myghte be / he kepte his peeples harmles.
 In his comyng / glad was al the pees.
 And sory weren of his departing.
 O gracions prynce / somch be your werkyng.

Thus my good lord / mymeth the peeples voys.
 For peeples voys is goddes voys men seyn.
 And he that for be / starf vp on the croys.
 Schal gyfte it you / I doorte it nat certeyn.
 Your labour shal not ydel be ne reyn.
 For goode dede / in reward is evr gyft.
 No evyl bypmissid / seyth hooly myt.

In your prosperite / and in your welthe.
 Remembreth ewe among / that ye shul dye.
 And woot nat whame / it cometh in a felthe.
 Have often hym / be for your mynde eye.
 For whom noon herte / hyde may ne wyse.
 His secreet thoughtis / god woot al and weyeth.
 hym love and drede / and his heestes obeyeth.

Now syn a kyng / is to his lawes swore.
 And lawe byddeth / fre eleccion.
 In owhis passe / my good lord therfore.
 Lete no labour / ne noon affectioun.
 So meede you wys currenspectioun.
 To lette hem of her lawful libertie.
 Late hem rejoyse / her propre dewte.

The chapitre of a church cathedraal.
Whan they han chosen her hed and pastow
S much as hem thenketh/ suffisamt at al.
hem to reule/ and been her gobernow.
Wryteth on to the pope/ in her fadom
Desechyng humbly/ his fadwheade.
yt to conferme/ and that is a mst dede.

And if so be ye lyst algetis wryte.
for any man/ aparte her beneth now me.
late vertut thame/ therto poor exate.
looketh that the man/ habe habilitie.
That shal ressayde/ that hys dygnte.
That is to seyn/ that he be cleue of lybyng.
Dystrcet. mst/ and suffisamt in lunnyng.

yt the pope/ to that estat probpde
A persone at your prayeere and instamce.
now send he taketh/ to the bettyr hyde.
he holdeth the persone/ of suffisamce.
To habe s much a cure in gobernamce.
for so wytnesseth/ the suggestiom.
That to hym maad is for probisiom.

To a bynges lettrye/ yebyn is credence.
He may how that ye wryte/ in s much matere.
lest that ye hunte/ and mayne consience.
for that execte be your prayeere.
The persone unworthy/ ye shal ful deere.
Beve it/ no smal charge is the sonles cure.
Of al a diocise/ q poor ensue.

yt s much wrytyng/ be of right suffrable.
And the man worthy/ that charge ressayde.
for whom ye wryte/ that is commendable.
And ellys wole it your sonle deceybe.
help hym that able is/ and thonable weybe.
weybe fabel/ with the pulshed speche.
And help hym that weel dooth/ and weel can teche.

But certie ffabel hath caught so sad foot.
In lordys comt/ he may nat thens fflye
Who come or goe/ algate abyde he moost.
His craft is to sustene/ as the wrong hyde.
And fro vertu his lord for to debyde
And fro sothe samer/ been to lordys lotte.
Not wole he sooth seye/ he hath maad his othe.

Late ffabel passe/ fowl mote he falle.
Fourth in mface/ wyle y now proceede
There was a knyght/ y not good men calle.
A myt man and a trewe/ in al his dede.
Which on a tyme/ as thought hym it was neede.
The forward people/ he sharp lames hyde.
Lames ful myt/ he maad and in a freyght hyde.

And whanne they were/ before hym y rad.
They maden hem wondir/ wroth and seyden alle.
They were not so myce/ ne so mad.
To hem assente/ for nought may be falle.
They wolde nat hem/ to the lames thralle.
And wolde han arted/ this knyght hem repele.
Makyn a yens hym/ an haynons querele.

Whan he sey this/ he blybe to hem seyde.
He made hem nat/ it was god Apollo.
And on my bal/ as he the charge he leyde.
To keepe hem syres/ what sey ye ther to.
As he me charged/ hath right so y doo.
And to that a noon/ answerde the prees.
We wyle hem nat admittre/ Downteles.

Weel go/ he than is good/ or ye hem breke
That on to god Apollo/ that y me dresse.
To trete of this mateere/ and myth hym speke.
With outen hym/ y may it nat redresse.
Beseeche hym wole y/ of his gentylnesse.
Repele hem syn that they to streyt been.
And soo my debeer/ right weel ye shul seen.

But or I goo/ ye stinl to me foreve.
The lawes keepe tyl I a pen come.
And breke hem nanght to which they gan answere.
What ya man we the grante it al and some.
They made her oth/ and he his wey hath nome.
He nat to appollo/ but to Grece wente.
And ther abood/ tyl that deth hym hente.

And whan his laste day he gan appeere.
He bad men throwe his body in the See.
Left if by on the land made were his beere.
The peeple myghte/ on to his cpte.
His bones carye/ and at here large be
Oft of her oth/ as to here judgement.
Thus he deysed/ in his testament.

Syn I spoke have/ of justice as ye knowe.
On to pyte/ which mote be had algates
And namly in prynces/ onght it growe.
Wole I me dresse/ sthe openeth the pates.
Of helthe/ to hym that in seek estate es.
Oche esyth many a myt/ that is distressed.
That ner hyre help/ stholde be sore oppressed.

De Pietate.

Pite nat ellis/ is to bndw stonde.
But good myl mward/ of Debonary hert.
And ontward speche/ and werk of man to fonde.
To helpe hym that men seen/ in mystheef smert.
Men feelde hym seen/ in to mylde deth stert.
That prynces is/ but they cruel deth.
Often/ whos a netre/ cruelly steth

Whilom ther was a Tyrant dysprync.
That so delited hym in a netre.
That of no thyng/ was he so desirous.
Noon sthoope it so/ a man that to pyte.
Hoo was/ and freend on to mygbite.
A sotel werk man/ of craft of metall
Wrought in this wyse/ as I poor telle sthal

great vertue
of day: mvs:

There is a long and a large difference
Twixt vertuous plesance and flattery.
Good plesance is of such benevolence
That what good he may in man espye
He presseth it and rebuketh folye.
But flabel taketh al in othw part.
In wrong pressing is al his art.

A Closerie also keepeth his silence.
Oftyn when he his lord seeth hym mystake
Left that his answer myght doon offence.
In to his lord and hym displeased make
He halt his pees nat o word dar he aake.
And for nought seyth he his assent.
Rebethe ther to be outward ingement.

Who so that woot the purpos of a myght.
That is y grounded up on myghtnesse.
And nat ne letteth it on to his myght.
Flaweth it as the booke can expresse.
Who so it looketh fynd it shal no lesse.
But of al this now make y heer an ende.
And to my tale of pyte wole y wende.

A pryncce mote been of condicioun.
Pytonis and his angre refayne and pre.
Left an brabysed commocioun.
Hym chance soo and set his hert on fyre.
That hym to venge as blybe he desire.
And fulfille it in dede hym oweth knowe.
His errour and qvenche that fury to we

Aristotle amonysteth wordy faste.
In his booke which to Alsamdre he wroot.
If he wolde habe his regne and endure and laste.
That for noon yre he ne be so hoot.
Blood of men shede and god seyth weel y woot.
That on to hym resbed is vengeance.
Who so that fleteth shal han the same chance.

But this nat ment is be come of lare.
That put a man to deth for cym horryble.
Whan he a man y murdered hath or slawe.
A man to sle be lare it is hysle.
That slawghtr be fore god is admittible.
And yf a kyng do smich murtheres grace.
Of hys he boldeth hem eft to trespase.

A kyng of this land whilom herd q seyn.
For manyes deth a pardom had graunted.
In to a man which after a yeyn
The same gilt had in a nothw hamnted.
After whos deth he homly hath abamnted.
He was not so freendles he wolde doo.
Weel y nongh though he slayn had othw two.

Of freendys as he have a large moon.
That for that they han had and shul of myne.
Be for the kyng for me shul kneele echoon.
They atte fulle kenne his herte myne.
Ther wolde y goon swete as on lyne.
And they that now annoy me or greue.
I shal hem byte her after as y leebe.

He cam yn to the kyng and asked grace.
Of that he had wrought so synfully.
The kyng abised hym weel bp on his face.
And seyde freend me thynketh how that y.
Have yn to the do grace or this soothly.
I graunted any a chartre to the.
Of manyes deth as it remembreth me.

After now slayn a nothw man also.
Now stood a fool sage the kyng be syde.
And or the kyng spak any word moo.
He to hym seyde thus for god that syde
Why deeme ye this man an homycide.
He slough hym nat but ye your self hym slough.
And be your lebe y shal tellyn how.

If that the lagre myght his cowe han had.
 If his man scholde ha been for the firste man ded.
 For yeebe hym eft nogh and yf he be a drad.
 To sle the thrydde than gyrd of myn hed.
 Rom beeth abised weel it is my need.
 How ye poure pardon graunte lest erron
 Of nyce pyte be your accuson.

The kyng weel thoughte that he seyde hym twenthe.
 And chartules goth this man ful of dede.
 And afturward of mynys dissent was reynthe.
 The lame hym yaf that longed to his meede.
 My tale is doon now soothly it is neede.
 The graunt to mstrynde that may procure.
 Mystheebone deth to many a creature.

Pyte abayleth moche but nat there.
 For bet is to sle the monndreman.
 Shame suffre hym regne for he hath no fore.
 His hand to use forth as he be gan.
 And my concept feeke weel I can.
 Of swich pyte is the abstynence.
 Gretteere pyte than the consequence.

If rightful deth of o man keepe and save.
 Et mo innocens lybes thenbeth me.
 Be resom more myght onght hym habe.
 That commaundeth the iche man deed he
 Than he that lyf hym graunteth why so se.
 This gilty man is is no wrong doon to.
 But wrong is doon on to this othw two.

Every man moot wel for to save & weyne.
 Ye gretteere grace than to save but on.
 On mynde is cause gret for to complayne.
 This pardones al to lightly passe and goon.
 A pyse hem that sabon hem be seynt so soon.
 Who so it be that the kyng thereto meebeth
 Wel more than he weeneth his soule he greebeth.

Awake a kyng / see for my requeste.
On to hym made / be hye estat or mene.
That he favour hem nat / it is the beste.
The requeste to weene / and poyde cleene.
Of synch in sooth / as murtheres been y mene.
But and on be / be malice of his foe.
Endyt / pardon be to hym not close.

If that be sooth / late pyte walke at large.
For she and pyte / ther to wyle assente.
It is a parcel of her eyther charge.
Kouthe were it / the gylteles tormente.
Pyte shal soule / of man to god presente.
And god that pas be / ensample of pyte.
To pytons folk / sabaciom shal be.

¶ Depictate maxen
et marcelli.

The pytons hert of maxen and marcellus.
Weel worthy is / be dygyn in memorye.
He may ensample / and myroun be to vs.
For as valerye / wryteth in a stoye.
When this maxen / had opened the victorie.
He seege leyd / two men of Suracuse.
As y shal seyn / he hebyly gan muse.

He went by on hye / by on a tow.
Where he beholde myght al the cote.
And how fortune / had shapen hym synch gode.
With hert tendre / than considered he.
And hadde of folkys dethe synch pyte.
That fro weeping / he ne myght hym restrayne.
Al his tryumphe / was to hym but payne.

Who hadde yfonde / be hym in that tye.
And hym abused / on his contynance.
Wold han supposd / that that othw syde.
But here had hym y put / to the onwance.
Than he had hadde / of hem so fayre a chance.
O worthy knyght / who shyn thy steppes leave.
Thy successour / holdeth hym to long in meane.

O pite cyte / syn fortune was contraye.
So the m on palye / yet her gentilnesse.
Purveyde the a benigne aduersarye.
Thank hwe of that / for thy disse is lesse.
Falle in the damgeer / of lambes humbleste.
Than be with cruel wolfs alto frete.
A lamb is nat / so greedy on her mete.

There is no thyng / as wittnesseth a story.
maketh a knyght schynnyng in renom.
Whan that he of his foos / hath the victory.
As come on hym / that thowen is a dom.
And of his blood / estherwe offusom.
A beestis kynde / is that is wyld and wood.
Victory to desyre / but the blood.

Also whan that the kyng of hermenye.
Venghisht was / in batayle be pompeye.
The kyng fel dom / on to his feet in hwe.
And from hym caste / his diadeeme a wre.
But pompeyne / as be hwe of his nobleye.
Styrt on to hym / and by hym hft and hent.
And many a word benigne on hym dispent.

¶ Ex. de benignitate
et pietate regis pom-
pei.

He dede his myght / hym to comfort and gweeme.
And right a noon / with outen any delay.
Up on his hed / had set his dyadeeme.
A geyn / and so was soon it is no nay.
Whan cesar Empow / set on a day.
Pompeye saw / be for hym led and bonde.
Cesar in salt terys / gan abonde.

Whan Alisamdr eet / as valery hath told.
Was in a tyme / in the feeld with his goost.
And an aged knyght / of his for berry cold.
His hftly myght / y lorn had almoost.
So greuous tempest / ther sthoop in that coost.
And this worthy kyng / this hath espyed.
He roob ont of the see / and to hym hved.

¶ De pietate Cesaris
impatoris et de pie-
tate Alexandri Regis.

And he the hand / this glo knight he took.
Comforting hym / in his best manere.
And ledde hym to his tente / as seyth the booke.
And his ryal seege / and his chapeere.
As blybe hym sette / thus may kyngis leue.
Distressed knyghtis / to helpe and releue.
To take ensample of this it shal nat greebe.

What wonder was it / though that knyghtis tho.
Desyreden so noble / a pryncce þe.
Syn that hym lebere / was for to forgoe.
His dignite / and her helthe confesse.
Than keepe his estat / and hem suffre sterbe.
Yet hope I seen / her in this pryncce.
And yow mene / my gracions lord the pryncce.

¶ De pietate iulij Cesaris
Be fore a mge / eel in poynt to be ded.
Of iulius Cesar / ther was a knyght.
Which with an hy voye / for to take his hed.
To his lord Cesar / cryed a lowde right.
Beseeching hym / that of his gracions myght.
He wolde hym keepe / and regre on his estat.
And Cesar sent hym a good advocat.

And yn to that / this knyght as blybe thus.
On heyghte / weel that al the peple it herde.
With manly cheer / spak to iulius.
His lord / and in this wyse he hym answerde.
Han ye forgote / how sharp with yow it ferde.
Whan ye were in the merys of Asye.
Wayfay / yow lyf / stood ther in mparde.

And advocat / sent I noon to yow.
But my self pnt in prees / and for yow fanght.
My woundys bere good wytnesse & nonght.
That I sooth seye / and lest ye leebe it nonght.
I shal yow stherre / what harm habe I caught.
The doorte of yowre herte for to drybe.
He naked hym / and sthermyd hym as blybe.

Of which Cesar.

Of which Cesarful sore was ashamed.
 And in his herte for we made and none.
 He heeld hym self hym worthy to be blamed.
 My freend he seyde late me now allone.
 Denyge wol I been in my persone.
 For which am holden to do so.
 And thus this knyght his deth he saved fro.

He hadde hym if he had thus y wrought.
 The people wold han for a proud man deemed.
 And vngentyl and that he coude nought.
 As that it shoulde have yn to hym seemed.
 Thank hem that worthy were to be deemed.
 What pryncce seyth he pyneth hym not to wyme.
 His knyghtis love his love is to hym thyme.

Out of pyte groweth mercy and spryngeth.
 For pyteles man can do no mercy.
 What pryncce hem lacketh not a right ne kyngeth.
 And for that they been neygghbores so my.
 To pyte mercy nor ioyne wole I.
 Excellent pryncce have hem in good labow.
 And ellys al in waast is yowr labow.

*Augustinus dicit
 qd misericordia
 est aliene miserie
 ex corde vera co-
 passio. et hec virtus
 consistit in duobz. s.
 in dando et dimittendo
 et c.*

De misericordia.
Mercy after the word of seynt Austyn.
 Of herte is verray compassion.
 Of othw menys harm and that cometh yn.
 Be yest of god and be remission.
 As is gnyve and oppression.
 Be doon to be that gilt for ye be brought.
 For love of cryst that be deth our lyf brought.

*1. Cor. 13. Qui dimittit iniuriam et si
 peccaverit ipse dimittit
 tunc ei in domino men-
 nangeliu. Date et da-
 bitur. Cobis dimittite
 et c. sed qm dimittit
 et no dat. et si plene
 no aparet eam meli-
 orem tamen pte rez
 me c.*

Who so wrong to hym doon woleforyebe
 his synne shal to hym foryebe be.
 I thought that he no thing of his goodys yebe
 The better part of mercy yet halt he.
 Thus fynde I wyten of Andorvte
 But fully may ther no man doo mercy.
 But if that he releve the needy,

Ambrosij. Quid
fidelis p. 2.

Though that a man be so bereft and tene.
And be with many an heigh vertu endowed.
And yet he and not foryebe it shal hym rewe.
Wher as owe werke most been a roved.
Thommercable shal be disallowed.
Who nat foryebeth mercy dooth he noon.
And mealeth man mercy shal for goon.

13
Mercy cryst caused to been incarnat.
And humbled hym to take owe brotger hede.
God immortel reuyng on owe seel estat.
Whortel he cam to purge owe synful dede.
Hym lothed nat his preacous body sprede.
Yp on the crosse this lord benign and good.
He wroot owe charite of mercy with his blood.

On hym his handwert and his creatur.
For to be merciable aught may lerne.
His lyf present shal but a while endure.
And lastyng it yow mercy not ne weene.
O worthy pryncce for to god eterne.
It ful plesant is dooth yow mercy heere.
For to late is aftur ye he on beere.

Take heed excellent pryncce of yow gramshyre.
How in his werke he was merciable.
He that for mercy dyde ahyte his lyfe.
He new was in al his lyf vengeable.
But as for yaf the gilty and compayle.
Owe hyge lord yow fadyr dooth the same.
Rom folwe hem two my lord in gaddys name.

De ma p. 2. Ducas
Lancastrie enjaie
proprietur deus. et
de ma Dm Regis Hen
rici quarti filij sui. p. 2.

They often hadde gret cause hem to benge.
But here sprytes benign and pesible.
Thonghten that art enlusty and alenge.
And forbare it they it enlustyble.
So mercy were her hertis as flexible.
For why with mercy shal god ahyte hem weel.
Aftur the wordys ahyte in the gospel.

It is to leeche and deeme / of a kyng schyne.
 In berte / that his sone sholde hym seme.
 And to his fadres maneris enolyne.
 And wylled teches and vices estheare.
 Thus ought it be / this to nature is deare.
 He mote considere / of whom he took his kynde.
 And folwe his berte / as I writen fynde.

Beati misericordes.

He most lyb to god / as seyth bernard.
 That holdeth / no thyng more precione.
 Than to be merciful / it is ful hard.
 To lakke mercy / and been enpyrione.
 Mercy wol I / seyth oure lord glorious.
 He that demeth god / that he wolde habe.
 God nat hym schal / that he wold aye and habe.

matth. ii.

Senek seyth / how the kyng and the ledere.
 Of bees his pyllers / he hath right noon.
 Wherwith to styngen / or annoyen or dere.
 But othir bees / han pyllers everichoon.
 Nature wolde he sholde it forgoon.
 And do no cruelte / on to the swarm.
 But mekly hem governe / and do noon harm.

Of this ensample sholde kynges take.
 And prynces / that han peeples for to gye.
 For to hem longeth / it for goddis sake.
 To weybe cruelte / and tyrannye.
 And to pyte here hertis borne and wyse
 And remle her peeples al esly and fayre.
 It is kyngly / be meke and debonayre.

I rede of a kyng / that prync was named.
 Whan hym was told / how that men of Tarent.
 Hadde at a feste / his estat defamed.
 He for the same folkes / blybe sent.
 And whan they cam / axed to what entent.
 They of hym spak / so / and so fowle ferde
 And oon of hem / as ye shal heere answerde.

Exemplu.

My lord if that we wynn fayled hadde.
 Al that we spak nere but game and play.
 Having reward to the wordis hadde.
 That we of you have y spoken in good fay.
 The kyng took up a langhtre and went his way.
 Of al that he held hem fne excused.
 And sayde it was wynn that so hem accused.

Vengeance in this good lord had no styde
 Mercy and humble disposicion.
 Dispensed with the men and grace hem dyde.
 And thriste endur foote cruelte a dom.
 O myghty pryncce / tgis condicion.
 To you hyuesse / it fne weel acordant.
 And to god almyghty / fne plesant.

Potestas sine misericordia
 sicut uersus in tyrannum
 ita scriptum est.

Powerer with outen mercy a kyng turneth
 In to a tyrant / war that odious chet.
 For in what man that cruelte sowmnet.
 In to his soule / it is an odious spet.
 Tho men of god / han neythir look ne bet.
 But if that it be / bettes of manace.
 Wher as mercy is / foloweth moche grace.

Salomon in his proberbis expresteth.
 Mercy and frendshipp / wardynes been of kyngis.
 And wylt debonayrte / as he witnesseth.
 His thron is strengthened / what man that a kyng is.
 But if that he / among othir thyngis.
 Endeared be / with alle these thre.
 Men sey he hatheth / in his hys degree.

Salomon
 Misericordia et be-
 ritas regis custodit.
 c. 2

A noble and gloriouse kynde / of vengeance is.
 A man to spare / when that he sle may.
 Ther was a Duke / called phisistaris.
 That a yong doughter hadde a fayr may.
 Which with hys moodur / walked on a day.
 Rat seyth the book / whidur / ne what to doone
 But this it sthoop / as I telle schal soone.

Giles Brew

A yong fresh lufy weel be seen man.
 So brent in love he wende for to dye
 Passyt of the beante of this woman.
 And as the yong man mette hire in the weye.
 This tender morsel this daughter of seye
 He at a lepe was at hire and hir lyft.
 The moodw angry wood when she it myft.
 Soche right a noon hir lord the Dnk be sought.
 To put hym to the deth for this trespass.
 He seyde nay to do that nebr i thought.
 Scholde we slen hym that loben vs allas.
 What shole we + hame in the contrary caas.
 That is to seyn to do to oure enemyes.
 The seyde this Dnk mercable and wys.

De mia duas
 philistinis.

Allas why was this woman so vengeable.
 Certis in that she lacked womanhede.
 This lobere hadde be ded it is no fable.
 If the Dnk hadde be lyk to hire in dede
 Wnt mercy hym forbad om blood to sthede.
 Soche and pyte warn of oon accord.
 And senten patience in to this lord.

And for as moche as that patience.
 To mercy as in lyne of blood atteyneth.
 Rom wyl doo my peyne and diligence
 To telle how hire benygnte restreyneth.
 The ferbert herte that the herte peyneth.
 Wreche cruel to take and scharp vengeaunce.
 Of that the herte of man feelith grebamee.

B *De paciencia.*
 Gregori.
 Edward seyth/pacience verray.
 Is of harm doon to man esy suffraunce.
 And nat be wroth/be no maneev of pray.
 With hym that hath y doon a man mysfaunce.
 Socrates seyth/no mannes governaunce.
 Is wys/but it be suffraunt preeced.
 A good man suffreth wrong and is nat meebed.

Gregori. pacia
 vera est aliena mala
 equanimiter pati re

Socrates

To kyng of pacience/ is to sustene
 myghty wronges/ and hem nebu wreke.
 But hem forpebe/ and wrathe and vrons teene
 Out of the herte/ for to spere and feke.
 His kynde is not/ to lette o word out breke
 That harmful is/ for herte boyde of pre.
 Not hath wher with/ to sette a tonge a fyre.

O pacient/ O humble kyng benigne
 O kyng David/ thy pacient meeknesse
 Not meebed mis. ageyn Semey maligue
 Whos hys make/ and crabbed myldnesse
 Was gret encheson/ to thy worthynesse
 To benge the/ but thy benygnte
 For bad thy hand/ to bythe wuelte.

Regin. ca. xvj.
 Deut. x. 12.
 Gen. 32. 1.
 Gen. 32. 1.

As this kyng cam comys/ to Babilon.
 Out cam this man/ malicions Semey
 Sone of Sera/ and synich dyspyt dede hym
 And to hys men/ as by hem weren they
 Casting stoonys/ on to hem alwey.
 That wounde was/ for which son Absay
 wolde han hym slayn/ but the kyng sayde nay
 Late hym curse/ after the comandement
 Of god whan he seeth myn affliction.
 And my disese/ and my freebons torment.
 He wole for these dayes malison.
 Paraventure/ doo me som guerdon.
 This endurston/ y myte is in the byble
 Which is a booke/ abtentyl and credible.

Exemplum de pa
 ciencia job.

The pacience of job/ men may nat hyde
 The comon roys/ wole algate it be wrepe
 And disamdre/ whos fame is spred myde
 And pacient was/ as the booke sepe
 And his myght/ of his with lottys greye
 Gruchyng ageyn his flesshly lustis sepe
 On to his lord/ and thus hym by breyde

O Alisandre/ it is pncobenable.
 The for to have/ of peeples regiment.
 Syn thy lust bestial/ and miserable.
 Hath abynt thy reason/ and entendement.
 So ferforth that the hete violent.
 Of lecherie/ is in the lord and syre.
 Repreef/ I swede/ shal wyte the thyn hyre.

By sthamles/ unworthy governour
 And whan the knyghtis tale was al ended.
 The kyng answered/ knowe myn errour
 And patiently seyde/ I have offended.
 I woot it greet/ and shal been mended
 A man also/ to Julius Cesar sones.
 Crabbidly seyde/ and sthewdly for the noones.

¶ De paciencia Julius
 Cesaris.

Among othir wordes/ that he speke
 Julius go he/ make it not so tongh.
 For of thy burthe/ artow nat worth a leeb.
 Whens that thou cam/ men knowe weel ynough
 Weneftow nat/ that I can tellen how.
 Thy fadir was a bakere/ o lete be.
 He make it not so abynt/ I pray the.

Emphing on to hym/ spak this Emperour
 Whedw supposist/ bet that noblesse.
 Begynne in me/ or noblesse and honowr
 Dyffayle in the/ this qwestion/ I gesse
 Was in swich caas/ but answer of softnesse
 For that was seyde/ in repreef of his name.
 His patience ad who seyth tooke in game.

To the chebalrons/ and worthy Scipio.
 Of Affryl also/ spak oomp a myght
 And seyde in awmes/ dwyst he but smal do
 He fanght but smal/ whan he cam to the fight
 And patiently/ answered he a noon myght.
 My moodur me bar/ a child feeble and smal.
 And forth me brought/ and no fyghtere at al.

¶ De paciencia Scipi-
 onis Africani bellico-
 sissimi.

¶ De paciencia Regis
Antigone.

Cenele seyth/ how the kyng Antigone.
Herd oonye folk speke/ of hym wyllthly.
For ther nas but a curteyn as seyth he.
Foryt hym and hem/ and whan his tyme he fy.
A syde he dregh the curteyn/ sodeynly.
And seyde gooth thens/ lyft the kyng yow heere.
For the curteyn hath herd/ al yowre mateere.

¶ De ma a pacia ducis
pistavis supndiat

¶ Of Duke pistavis/ eek wole I telle.
He hadde a freend/ Arispe was his name.
Whiche onys hastily/ with wordis felle.
Rebuked so this Duke/ that it was schame.
To heeren it/ and yet with sorwe and grame.
He m dyspyt/ spyt in this Dukes face.
And he no word/ ther to spak in that place.

He hadde hym so in word/ in port and cheere.
Ryght as hym hadde/ be do no belamye.
But looketh forth/ in a freendly manere.
Now were ther/ in this Dukes companye
his sones two/ that busted hem in hye
To this Arispe/ and woolden ful fayn.
And her fadir hem let/ han hym I slayn.

The next day aftur/ this Arispe.
To take gan consideracioun.
How that he to the Duke/ mys bar hym thys.
And maade more weymentacioun.
Than I can make of nomenclacioun.
He wolde han slayn hym hylf it is no lees.
But that this Duke/ brought al to reste and pees.

Whan he knewe how/ it with Arispe stood.
He dresyd hym to hym/ and that as fowthe.
And bad hym to be glad/ of cheere and mood.
He seyde and smoor/ vn to hym ofte wythe
As freendly wole I be/ and stande as ny the
As dede ew/ and tyns his pacience
And meeknesse hath/ qvenchid al his offence.

Salomon seyth/ in hym is sapience.
 That is endowd/ with benygne humblesse
 Grace of the holy goost/ no residence.
 holdeth in that man/ that lacketh meeknesse.
 God took vp on hym/ in oure mortal rinde.
 That ought a merow be/ to al man kinde.

*Probi est humilitas
 ibi est sapientia.*

Plesant to god/ was the virginite.
 Of his moodw/ but verray god and man.
 Conceived was/ though the humylyte
 which he be heeld/ in that blisful woman.
 O humble woman/ who is it that can.
 The debonayre/ humblesse tellen al.
 Restyng in thy clemesse/ virginal.

Bernardus.

*Beata maria ex
 virginitate placuit
 deo. sed ex humilitate
 concepit deum.*

Quasi diceret mll.

Though that humble were/ a foul habyt
 yet in vertues/ glorious is he
 But the proud man/ stant in an othw plight.
 Though his array/ be farr swessh and farr to se
 his werkye and his dedis foule be.
 what hygh estaat/ that a man represente
 humble to be/ lette hym set his entente.

Salomon

*Quanto maior es.
 humiliare in oibz.*

Humlyte verray/ as seyth Cesarpe.
 may new be with outen charite
 And she is a vertu/ most necessarye
 amonges al vertues/ that be.
 Seche of hem alle/ opteneth dignite
 They too regne of god/ hem self debyde
 That charite praynen/ and cast a syde

Right as man/ ne may nat thedw go.
 wher he purposeth hym/ but if a way
 Be thedw ward/ seynt Anselm seyth right so
 with outen charite/ men goon ne may
 Aright on to god ward/ men moyn up
 Soon as hem lyst/ if they charitable
 Be/ but lackyng it/ is no thyng profitable

Popishe.

Only keeping of charite/ be precebeth.
That we disciples been of god almyt.
What thing it be/ that harmeth man or grecebeth
The goodnesse overcome it patiently
No seynt in hevene cometh/ as rede i.
But be keeping of patience and how
Men may it here/ wol i shewe how.

Take heed/ when that crist our saviour
Was bobbed/ and his visage/ al be spet
And greet despit/ doon hym and dishonour
Romen and storged/ and grecelessly bet.
Framed with thorn/ nayled to the gebet.
Yet for al this torment/ no word he spake
So was his patience/ benigne and meeke.

And syn our lord god/ was of such suffraunce.
That is to his creature shame.
In greif to hym doon/ taken en vengeance.
Man ought rather/ forwen for the blame.
That god shal come/ hym/ that hath doon the grame.
That for the harm/ that the greif hath hent.
So dooth the charitable and patient.

De Castitate.

O Chastite/ purpose i now to haste
Which comenable/ is and comement.
In to a kyng/ for to savour and taste
What pryncce/ that with onte chastite is brent.
And ther yn setteth/ his list and talent.
No parfit dede/ or werk hym folwe may
Wochil his hert/ caste to goddys pay.

Right as the persone/ of a pryncce outward.
Honoured is/ with clothis precions
So oughte his herte/ clothed been inward.
With vertu/ and hym by the vertuous.
Fressh appayle/ and hert leatherous.
In sitting ben/ in a pryncce roynt.
And namly/ in a cristene pryncce enoynt.

In alle myche/as Dignite of kyng
Exceedith othw folk in reverence
The more hym onghte peyn hym lest al thyng
Othw folk passe in vertuous excellence.
Honour nat ellis is in existence
That reverence geben in wittnesse
Of vertues/as the scripture expresse

god wold
off men know
Elys as it ys
Erw/.

Honour which was gotten vertuously
He was nat first/ he Dignite purchased.
As that Boec/ tellith expressly.
But dignitees/ honour/ was embraced.
With Vertu/ Dignite had been unlaced
And on girt of honour/ nat vertu be.
For Vertu hath/ his propre Dignite.

Boec/.

As myght
as fow/.

Aristotle/ consyled Alisandre
To lecherie/ nat enclayne he sholde
For it is hogges luf/ which were estlambre
To hym if he/ the grete take wolde
That beestes resomles/ taken and holde
For of body/ it is destruction.
And eel of al vertu corrupcion.

Oyn they that nat were/ of cristene baptem
Conseyled men/ estheane lecherie
Than onght to cristene men that vice flem
And smych lustre/ in to mortifye
Who so entenderth/ in to blisse fye
That fure spawle/ al gates most the quenche
And lustre kepe of lady and of wench.

The scripture seyth/ no fornication
The regne of crist/ and god shal inheryte
It seyth eel that hym/ and thadnontom
God seeme sthal/ he can her labour geyte
fnd stharph/ that in the taweyen delyte
And so he wole/ but correction
He manys stheeld/ and protection

Ad Ephesios. 6. For-
nicator no habebit heredi-
tatem in regno dei xpi

Of desert Calerij
Maximus.

African Scipio / that nobil knyght
Whan he was twenty yer / and foure of age.
And he promysse / and manhood and myght
The hyere hand hadde / of hem of Carthage.
There was a mayden / sent hym in hostage.
Of peris uppe / nonght / and of beante
Soft excellent / that men myght ongher se
And this yonge pryncce / honourable.
This woman sey / of hire he took good peme.
Thynkyng that she was of beante able.
The worthiest on lybe / for to queene.
And in hym multiplied / thoughtis breeme.
But natheles / for al his bish thought.
Engyre he gan / if she wyf were or nonght.
Sche thoughted was / to Judibal men seyde
A lord of that cite / and Scipio.
In a mynstre of his / the charge leyde
For hir fadir and moow for to go.
They at his heste / cam on to hym the.
And in hire clene / burgynal estat.
Restored he / this mayde Judibal.
The gold that for hire redempcion.
Purveyd was / for pas he sturly.
In help and encreas / and promocioun.
Of hire weddole / and Judibal sy.
And knewe how Scipio / thus nobly
Semened hym / he was ful weel apayd.
Of that he gned / first and was afraid.
He wente to thestates / of the town
And told hem al the cas / as it be fyl.
And they this lord / pas lord and by tenom
For that / and alle withoon hert and oyl.
Submytting hem / to the pryncce gentyl.
Thus herte chaste / and tender gentilesse
Conquerith hertis / rather than duresse.

Or agawens marcellus hadde the cyte.
 Of cyrene taken and y nome.
 He leete to cye/amonges his meyne.
 That whan the cyte he hadde ovrcome.
 And his folk ther yn entred were and come.
 Soon be so hardy tho women oppresse.
 He tonche hem be no weye of knelmesse.

De castitate marci
 & marcelli.

Ther was also a seemly fresh yong man.
 To whom nature/with fadom had lent.
 Of sthap and beante/that ther no woman.
 That conye hadde a look on hym spent.
 But that hwe hert/paf fleschly consent.
 And natheles estheved he that tapt.
 Of knelmesse/and kept his body chapt.

De castitate cindam
 iunius.

He tookenes knew he here knelene entent.
 And with his nayles/scratched he his face.
 And stoched with knyves/and to rent.
 And it so wondurly gan to deface.
 That his beante/changed hadde hir place.
 Al this dede he here hertis to remede.
 From hym/and make hem knelmesse estheve.

Jerom telleth a gay jolyman.
 A fayre woman a mayde clept vlye
 y wedded was vn to an aged man.
 A romayn smetyn/with the paleysse.
 But sthe m chafite/was set so hye.
 That an ensample berayly was sthe.
 To alle tho/that lobed chafite.

De castitate cindam
 fore vlye mienpate.

Myre honsbond herde/oones an emmy.
 Which that he hadde spoken in his repreef.
 That his breth stant/as he stood hym by.
 Wherof he took/gret hebynesse and greef.
 He gooth goom to his wyf/and this mystheef.
 And he bily he gan to hwe compleyne.
 And thus of hwe he gan to aske and freyne.

Why myf ys he/ han ye not or this tyme.
I warned me/ how that it with me stood.
Opre it was nat ys she/ espied yet by me.
I held you breth as also sweet and good.
As othw mennys/ been I vnderstood.
Soon othw/ ne yet doo in soothfastnesse.
fne ferre men had she best as I gesse.

Sche highly was to prayse/ and to comende.
That nat ne knew/ be othw mennys monthie
hwe makys vice/ it was al weel she wende.
To fynde many swich/ fne vnkouth is.
late be a wayte/ whan that the wynd south is.
And north in oon conre/ blowing on the sky.
And fynde swich in hep/ than hardely.

¶ Ex^m De platone
castitate.

Plato his patrymony and his contrie.
left and forsook/ and dwellyd in wildurnesse
for to restreyn/ fleschly myete.
And his dystyles/ lovede so clemese.
And for to fallen/ haddyn swich gastnesse.
here even ont/ of here hedys brent.
left sight of hem/ spote myght here entent.

¶ De demostene
castitate.

Demostene/ his handys ont put.
In a wommannys bosom/ rappingly
Of face fayr/ bnt of hys body stit.
With you to dele/ seyde he what that
how yeve/ forty pens ys she soothly.
he seyde nay/ so deere he bye noolde
A thyng for which/ that hym repente sthoolde.

¶ De castitate dnan
filiaz cndam du
cisse.

I fynde how two donghtres/ of a Duchesse.
The fleschly touchys/ of men for to flee.
Whan men of Hungary/ hem wolde ha oppresse
In conspyng/ of her burgumte.
They hem purveyde/ a good sotilte.
They chibenes bounde/ vnder nethen here pappes.
hem for to defende/ from vncleuly happes.

Es woman
notter doyt en
let hood, balmes,
now paynting

Be holde of wyman/ heer a noble wyle
In sthort abysment/ who can so bet.
Be that this flesch/ thne hadde y leyn a while.
And that it was/ y shanfed weel and get.
It stank so foule/ that it hath y let.
Tho men/ that they weery were of hir pray.
And forsook the wyman/ and went her way.

O. womanhod/ in the regneth vertue
So excellent/ that to feeble is my myt.
I expresse it/ wherfore I am estheme.
To medle or make/ a long sermoun of it.
Som manys mouth/ yet wolde I were sthit.
That vice of wyman/ spareth not to be wreye.
For alle soother/ be not for to seye.

But for to talke forth of continence
Or chastite/ who so chaast lybe shal.
Note stourge his fleschly/ lustis with abstynence.
Thryst hym a dorn/ yee hym no pale at al.
Mete and drynkes/ make a soule a thral.
Hef the body/ be reuled be excessse
For thy/ it needeth/ take of hem the lesse.

Excesse of mete/ and drynk is wombes freend.
As womb is next/ on to oure membris pryde.
Glorie is/ ful pleasant to the fend.
To lecherie/ redy path is sthe.
The fend lith in a wayt/ of oure siculte
And styeth man to drynkes delicate
To make a geyn/ chastite debate.

A man sholde ete and drynke/ in such wyse
As may be to his helthis sustenyng.
After the doctryne/ of Genet the wyse.
Som man drynketh/ to his weenyng.
Whan he drynketh/ his myt more is pressyng
And homrable/ a man compleyne on thryst.
Than drunken been/ whan he the cuppe hath lyst.

Jerom.

Thus sayde Jerom / yn to a virgynne
O doughter syn thapostle sore dredde
lust of his flesh and dede his body pyne
And heeld it lowe and synpely it fedde
Wherthorogh the vice of conclemesse he fedde.
Of contynence how maystow sekyn be.
Of foode delicat that hast plente.

And specialy now in thy yonthis hete
for who so wilueth to be contynent.
Wyam a lust superflu mote he lete
And bykerous be mesures talent.
Whesure he mote whan reform is regent.
Of man than regueth no delicatye.
Reform a man defendith fro folie.

The wyues deliatt and sweete and strong.
Syn ful many an incontynence.
yf that a man outrageously hem fong.
They beren wit and forbode silence.
Of consail they contrayen patience.
They kyndelyn tre and feerly lecherie
And causen bothe body and soule dye.

And trewly it is ful perillous.
yn to a prynce which that hath a land.
In gubernaunce in that be vicious.
yt needith hym take heed yn to his hand.
That that vice hym encombre nat for and.
yt doo he shal nat regne but a thynge
ful many a man hath excesse owtthrowe.

¶ Danielis vij. Cade
nocte interfectus est
Balthazar &c.

Of Babiloyne the kyng Balthazar
Nat hadde been prynced of his lyf.
yf of drunkenesse hadde be war.
But for that he was ther yn defectif.
yt of his deth was verray satisf.
The nyghtentale he slayn was be kyng Darpe.
Thus payeth glotoun excesse his salarye.

Thorgh drunkenesse.

Thorgg Drunkenesse how took his deth pabal. Begin. ppb.
 And how slough Tholome also Symon.
 Allas that men so drynke serve sthal.
 How leyde lothes donghtres hem a dom.
 Be her fadyng whan his distreccion.
 Was dreyn with myn he with hem flesshly delte
 And he therof no thyng ne wiste ne felte.

How was eke holoferne be judith
 The woman slayn but thorgg his drunkenesse
 What pryncce it be that spotted is therewith.
 His welthe hath but a brotyl stabillnesse.
 Of such storges more woolden expresse
 But for nat ne can I lette hem passe.
 I am as lewd and dyl as is an asse.

With litel foode content is nature.
 And bet the body fareth with a lyte.
 Than whan it charged is out of mesure.
 Look what thyng may the body profite
 And the soule in the same sthal delite.
 What thyng that it distempereth or dissesith.
 The soule it herteth for it god displesith.

Wrathe the body of man inward freteth.
 And god therewith displesed is ful sore.
 Enye also of god and man heer geteth.
 Lik thank and ese and sthal doon eburnore.
 And lecherie as techith smert love.
 The body wasteth and the soule greeveth.
 And foode deliait thereto man meeveth.

Be holde whan the pannoche is ful.
 A fume chymbeth up on the hed.
 And maketh a man al witlek and dyl.
 He wexeth heby as a peece of led.
 Who is that woolden thanne yeebe hym red.
 To looke in a booke of discrecion.
 I truowe in ydil were his mocion.

But consayle hym/ for to trotte to the myn.
And for alle his excessse/ and his outrage.
He thereto wile assente/ weel and fyn.
And ther wile he/ onten his langage
And do to bachus and venus homage.
For noon of hem/ two/ can be weel fro othir
They loben as weel/ as suster and brothir

And aftir wile he royme with a pylow.
His lifles resomes/ thereto dispende.
We beesteis resonable/ alas why myl we.
Agyen resom wervere/ and hwe offende.
O goode god/ thy grace be to be sende.
That we may ste/ senech superfluite.
And al thyng that is soo to chafite.

¶ De Regis magna
nimitate.

De Magnanimitate.

Of magnanimitate/ now wyle I trete.
That is to seyn/ strong hert or goet courage.
Which in kynghood/ hath stabelished hwe sete.
He gracions pryncce/ of blood and of lynage.
Defended been/ to have it in vsage.
Hwe hath been/ ay freend to yowre worthy lync
He mote of kynde/ to manhood enclync.

He that is strong/ of courage and of hert.
Yef he lordshippis have/ or goet richesse.
Or yf fortunes stooke/ stynge hym owithwert
He alwey oon/ in welthe/ and in distresse.
He linc and losse/ weyeth in ebenesse.
He setteth lityl/ be good temperel.
How the world's shape/ he taketh it ay weel.

But for to speke/ of courage of a kyng
He of his peeples oweth be so cheere.
That here profyte/ he mote for any thyng
Promote with his myght/ and his powere.
And for his reem/ and hem take hym so neer
That in to the peryles of batayle
He mote hem putte/ and in hem to abayle

And in diffence / of goodly churche also.
 And for sure feyth / put hym in partye
 Othir cansee / been there but fewe moo.
 Why a kyng oughte / in to batayle hym hys
 And in the cansee / drede hym not do dye.
 But by the hym a good knyght among his foe
 & his wome is / magnanymitee looe.

Right as we seen / he resom and nature
 Parte of manys body / defendith al.
 As an arm putteth hym / in aventure.
 For the body / that perissh it shal.
 Right so a kynges / cheite special.
 If he god love / and his peeples and his land.
 Whan neede is mote / diffende hym with his hand.

Thorgh greet enpryses / women is hys venom.
 Venom is glory / called and honow.
 Magnanymy / hath this condicoun.
 That in batayle / how sharp that be the stow
 hym lew is / to suffre dethe stow
 Than cowardly / and shamefully fle
 So manly of courage and hert is he.

He medleth nebu / but of thynges grete
 And his and wertoness / he nebu is meebed.
 With smale thynges / as the booke wete.
 He smich a drede hath / for to be repreeced.
 That on to thyng / that he knowe and preeced.
 For beleymous / or foul or reprebable
 he nebu obeyeth / this knyght homrable.

I have red of oon / cleped Coadene.
 That was pryncce / of thoost Athenens.
 How in the feeld / a lawe made was thine.
 Tynot his hoost / and hem of polipolens.
 With trymphe shold that partye go thens.
 Whos Dne or pryncce / were unarmed slame
 In habyt strong / loo smich was the lawe.

De magnanimitate
 Coadei principis.

Hym lew was hym selben for to dye
And hys men lyde than seen hem be stad.
So freyt that he violent maystrye.
His foes hadde hem vengysshed or obulad.
A dayes now is noon smych cheerte had.
Algate / I ne can not seen it ysed.
Knyghts been loth therof to been accused.

O worthy pryncce / I truste in your manhood.
Weddyd with prudence and discrecion.
That ye shal make many a knyghtly rood.
And the pryde of your foes thristen a donn.
Wanhoo and wyrt conqueren high venom.
And who so lakketh onthir of the twayne.
Of armes wanteth he bridyl and reyne.

good for a pryncce
to knowe woth the
insufficiencie of the man
or his pryncce governour
either pollicy or of
warre. I his hand.

Or thowre of knyghthood be ressayed.
But needful is a man to be prudent.
Ellys that hoost may lightly be dysseyed.
That is on to his governaunce y bent.
Presumpcion is disobedient.
Al day and he wyl not mole hem gre.
Al justifieth his obstynacie.

Ofte in batayle hath be seen or this.
That hye suffered hath dystomfure.
Which an enemye hed / gred hath amys.
What knyght on hym taketh that charge or cure
If he in knyghtly honow shal endure
Hym onghte endewed been of sapience.
And have in armes gret experience.

Experience and art in a batayle.
Of the prudent knyght more have profyte
Than hardynesse or force may wayle.
Of hym that nought knoweth therof or hte.
Hardynesse in effect not worth a myte
ye to victorious conclusion.
But with hym medle art and resonn.

Whan reuled myt and manly hardynesse
 Been lymt to gedyn/ as yob of mayage.
 There folweth of victorie the swetnesse
 For to sette on hym/ whetteth his courage.
 And myt restreynne/ can his myl and asswage
 In tyme deme/ and incobenable.
 And thus the two poynt/ be ful comendable

But be a myght/ wis or corageous.
 Or have hem bothe/ at omy at his lust.
 If that his herte/ of good be desirous.
 On his manhood/ is ther but a lityl trust.
 God graunte myghtes/ unble a wey the rust.
 Of cobetyse/ if it here hertis cancre.
 And graunt hem pryche/ in suffisance her ancre.

The very
 waye

De Cupiditate

Qd Rex no debet
 felicitate sua ponere
 in delicijs.

Now for as myche/ as magnanymite
 May not foot hood/ if that the hert of man.
 Greedy on to richesse/ enclyned be.

Ther is the beste/ reed that qse can.
 A kyng ther yn/ Delyte hym nat for whan.
 His hert is/ that wite fished hye
 Smal promesse in hym wole it stympye

And of a kynges honow/ shal be queynt.
 With a fowle/ and wreched Cobetyse
 His peeplys trust/ in hym shal be ful feynt.
 A kyng may nat governe/ hym in that wyse
 The cobeytous may do no greet empryse
 For whan his herte/ hurketh in his cofre.
 His body to batayle/ he dar nat profre.

If that a kyng/ sette his felcite
 Principally/ on richesse and moneye.
 His peeplye it turneth/ to aduersite
 For he ne rekketh/ in what wyse or weye
 He pyle hem/ allas that kynges nobleye
 Turne stholde/ in to the styke of twamye
 Allas the peryl/ harm and belanye.

God I beseeche your herte enlumyne.
Gracious prince that the second one too.
So pooreer have so your herte myne.
But of his grace he keepe you ther fro
And graunte you to governe you so.
As most holson is for body and soule.
That desire I be god and be seynt poore.

When that Marcus curms a romayn.
On to the beneventane seege leyde.
For he was poore as that they herde seyn.
They a greet somme of gold hym sente and preyde
With drawe his seege and he answerde and seyde.
To hem retourneth that your hedyr sent.
And to hem declareth myn entent.

Seye hem that Marcus curms lew is.
Byche men have at his comandement
Than to be riche hym self for telle hem this.
He may be gold nat be corrupt ne sthent
Of force of men eek they been impotent.
To vengyshe hem for ther here art shal fayle.
Here blynde profres may hem nat abyale.

*Refert Valerius quom
quidam miles Alexander
arguebat de cupiditate.*

To Alisandre as I shal tellen heere.
A bryght which was right cheer and speal.
Thus spak and blamed hym in this manere
He seyde yf our godys thy body smal.
To thy greedy desyr had maad egal.
Alle the world hadde nat been suffisamt.
To han ressayed so large a geamt.

For with thy right hand thou thorient.
Scholdest han touchid I am seow of that.
And with thy left hand eek thoucident.
Poor syn that thy body answereth nat.
On to thy wyl what may I seye what.
Outhw thou art god or man or nought
Nocht of the merbayle I in my thought.

If thou be god/ thou folwe must his trace.
 And nat men of here good/ hem robbe and rebe.
 But hem releebe/ and doon hem ese and grace.
 If thou be man/ consdre eek be thy lebe.
 Thou art mortel/ thou mayst be ded or ebe.
 If thou be nat/ the pnt out of mynde.
 As he that is/ of no nature or kynde.

Ther is noon hys estat/ so sad and stable.
 Remembre weel/ late it nat be for gete.
 But he to falle/ to peryl is ful hable.
 The deth a hym/ maad is wormes mete.
 And beestis also/ his flesh gnawe and fete.
 Thanswere of the kyng/ nat have herd.
 My book nat telleth/ how it was answered.

Senek seyth/ the poore Diogenes.
 Kyng Alisandre in richesse past
 For as he myght/ as he seyth Donteles.
 Hebe hym so myche gold/ ne on hym caste
 As he refuse wolde. O atte last.
 When thynke scholn/ they to moche han had.
 And of this worldis myght/ be ful englad.

Seneca dicit paup
 Diogenes dicitur dicit
 Alexandro.

Desyre of good/ men mote leye a part.
 And peyne hem/ to purchace hym a good fame
 Ther yn late hym labour/ and doon his art.
 Ther is no thyng/ yn to a worthy name
 And if a kyng it latte/ it were his schame
 And schame is contrary/ yn to worthynesse
 Good loos desyred/ is grettest richesse

And for largesse/ hymeth hym his renom.
 Therof now thent/ wete a lityl fromde
 A pryncce and kyng/ of al a region.
 Note Avarice/ threst a dom to grounde
 So hym that lyth/ in helle deepe y bounde
 Thavarice/ be take/ the to keepe
 Row pynpenn/ ther ay mote than slepe.

Golds wolde of fals enprysomng a pryt.
Deare a geyn the if he at large were.
But he so faste is in thy cofre sthit.
he may not out / O fals enprysoneere
largesse wolde be with stheeld and spere
Ebene in thy berd if he brak out to morwe.
And for his sake do the care and sorwe.

Thou to largesse doost ful myche wrong.
That hast hwe swamyt / bndw thy swage.
On the and not on hwe it is a long.
That gold it letted to goon on hwe message
Seche hath hym sent in many a biage.
Or this and that was the comom profyte
The whiche to lette is ebu thy delhte.

Largesse only nat hyst gold swamyt be.
On to hwe sylt but the peeple sthe wolde
hadde as good part of hwe swise as sthe
To hwe is alle the comom peeple holde
But thou makest the peeple hertis colde
Thou slest an hwe which sthe wolde save
Thou no wright helpest though he thyn help crabe

We list no more speke of the this tyme
But myn helph lady soberayne
largesse my lady now myl qryme
And astw ward of thy cursed careyne
I speke shal nat a word / mole q feyne
But as strytwes / wreten of the wreache
I tonche shal the seend the hens feache

Debitum largitatis
et de vicio prodiga-
litatis.

De largitate.
H Aristotle of largesse tellith this.
Who verthounshly large hyst to be
Considre first of what powere he is.
And eek the tymes of necessity.
And as that men deserben so be for
pebe in mesure on to the indigent.
And the worthy and that is wel disspent.

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And who dooth otherwys / in his yelung.
largesse vewle passeth and exceedith.
he nothw worthy thank / is ne preysing
That to hym that no neede hath yefris bedith.
Of verray folly / also it proceedith.
To yebe thim worthy / for that cost.
Almysspended is / for it is lost.

And he that dispendeth / out of mesure
Schal taste a noon / pobertis byttur nesse
fool largesse is thereto / a verray lye.
Of hym also / he berith the lytnesse
That on hym self / as the boole can witnesse
Victorie yebeth / to his enemyes.
And he that so dispendith is nat wys

¶ Et qui fundat ultra
modu dibicias suas
semet ad amara
litera paupertatis.

largesse stant nat / in myche yelung
But it is after / the wys and the myght
Of hym that yebeth / after his habung
for it may som tyme / haue that a myght
Which of riches / berith nat but lyght.
yebeth but smal / and yet largere is he
than he that yebeth / grette quantyte.

After his good / man may yebe and dispende
where as neede is / but he that al dispendith
and wasteth / schal hym first offende.
fool largesse al day / wrechidly endeth
many man hve foule outrage schendeth.
But of largesse / is good the governaunce.
To the to god and man / it is plesance.

Evene as a mamys blood is nouryng
To his body / if it corrupt nat be
So been riches / to sonys feedyng
holysom / if they where as necessity
Xpeth / dispend be / and also yf he.
Which that hem wan / gat hem with right wysnesse
for hevene and helle / arn gotyn be richesse.
for be

12
A coked hore/ new is the better entechid.
Althongh his bridil/ glistre of gold and sthyme.
Ficht so a man/ that vicious is and wretched.
And his richesse/ get hath of rabyne.
And also evil/ as man can ymagyne.
Spendith hem/ not for hem the bet is.
But mocht wroth/ good is take heed of this.

He that his flesh/ spendeth and his blood.
My lord in your house/ hym yestis bede
Ther is largesse/ mesurable good.
A kyng so bounde is/ he mote do so neede
Seerlyse onght/ and mynde it is no drede
As clerke writen/ and disheritance.
Before almyghty god/ asken vengeance.

Of fool largesse/ wole I talke a space.
How it be ful/ I noot in what countre.
But ther was oon/ named John Emace.
A riche man/ and two daughteris hadde he
That yn to two worthy men of a cite
He wedde leet/ and therat was gladnesse
And rebel more/ than I can expresse

The fadir his daughteres/ and here housbondis.
Loved ful wel/ and hadde hem leef and deere
Tyme to tyme/ he gaf hem with his handys.
Of his good passynghy/ and they smoch cheere
Hym maade/ and were of so plesant manere
That he ne wiste/ how he better at ese
They condon hym/ to weel comfort and plesse

For he as myche/ hampted in partye.
Here howe/ as that he dede his owne howe.
They heeld hym by/ so with here flaterye
That of dispensis/ he was outrageous.
And of his good they were ay desirous.
Althat they asked/ hadden they redy.
They ewe everyn/ by on hym greedy.

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This self man/ continued this ontrage
Till that his good/ al dysshed and goon
And whan they felten/ his dyspensis asswage
They wex onkynde/ vn to hym a noon.
For after hadde he cherisshyng noon.
They weren weery/ of his compaignie
And he was wye/ and sthore a remedye

He to a marchant/ gooth of his notyce
Whiche that his trusty freend/ had be ful pore.
Besekyng hym/ that he wolde hym cheysee
Of ten thousand pound/ no lengere no more.
Than dayes thre/ and he wolde it restore.
At his day/ this was doon/ the somme he hent
And to his owne howse/ therewith he went.

And on the morowe/ preyde he to sopeer
his sones bothe/ and doughteris also.
They to hym cam/ with outen any damgeer
how that they feerden/ late & passe and go
They ferdyd wel/ with oute wordys mo.
To his comyng/ he goot dysport hem made
he dede his myght/ to cheeryn hem and glade.

After sopeer/ whan they here tyme fy
they toke here leue/ and hom they wolde algate
And he answerde/ and seyde hem slyrly
This myght ye shal nat passe/ out of this gate
your howse is fer/ and it is dusk and late.
Prebene it nat/ for it shal nat be tyde
And so al myght/ he made hem tabyde

The fadir logged hym/ of his purpos.
In a chambur/ next vn to his popyngge
for he taryt hem/ nas ther but a parclo.
Of boord/ nat but an homly makynge
Thorgh out the whiche/ at many a chynge
In ech a chambur/ men myght beholde
And se what othir dede/ if that they wolde

I can nat seyn/ how they slepte that myght.
Also it longeth nat/ to my mateere
But on the morwe/ at the brood day light.
The fadir roos/ and for they stholden heere.
What that he dede/ in a boyfones maneere
In to his chiste/ which thre lockes hadde
He wente/ and ther at/ myrthed he ful sadde

And when that it was opened and on schyt.
The bagged gold/ which the marchant hym lent.
He hath uncofred/ and freyght forth with it
In to his beddis feet/ goon is and went.
What dooth thame/ this fel wisman and prudent.
But out the gold/ on a tapyte hath shot.
That in the bagges/ left ther no grot.

And al this dede he/ nat but for a wyle
As that ye schynl weel/ knowen afturward.
He schoop his sones/ and donghtres begyle
His noyse maade hem dresen hem upward.
They caste here eis/ to his chamburward.
And herd of gold/ the rosshing and the som.
As that he ready/ threwe hem a dom.

And to the parcloos/ they hem haste and hie.
So wete and knowe/ what her fadir wrought.
In atte chynes/ of the boord they pry.
And seen how he/ among the noblis sought.
Yf defectif/ were any as hym thought.
And on his nayl/ he threwe hem ofte and caste
And bagged hem/ and cofred hem at laste

And openeth his dore/ and dom goth his weye
And aftur blybe/ of here bed they ryle
And cam dom eel/ here fadir thantymg theye
Of his good cheer/ in al here best myse
And al was for the goldis covetyse
And to goon hoom/ they asken of hym lebe
They departed/ and they there hem lebe

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61
Walking homward/they rangle faste and speke.
Of the gold/which they sey here fadir have.
Don seyde i wondre ther on/and i eek.
Quod another/for al so god me save.
Yestern day/though i scholde m to my grave
han except/ i durst han sworn/that nat was he.
So golded as i now espye and se.

Now late hem myse/ on that what hem lyst.
And to hwe fadir/now wole i me dresse
he al this gold/ takith out of his chest.
And to the marchant/ payed it more and lesse
Thankyng hym ofte/ of his freendenesse
And then goth hym/ hoom in to his mete
And to his sones/ honis/ whan he hadde etc.

Whan he cam thedu/ they maade of hym more
than they were wont be many fold.
So greet disport/ they maade hym nat ful yore
fadir as they/ this is yowre owne konsold.
In feyth ther is no thyng/ with yme oure hoold.
But it schal be/ at yowre comandement
wolde god/ that ye were of oure assent.

Thanne we scholde/ my to gedyr dwelle
al what they menten/ wist he wel y nough
Sones and Doughtres/ as he sooth to telle
my wil is good/ also to be with yow.
How scholde i myere be/ i woot nat how.
I han with yow for to be contynel.
Yowre compaignie/ liketh me ful wel.

Now schoop it so/ they dwelled al in feere.
Canst the fadir/ and as they longh and pleyde
his Doughtres bothe/ with lawhyng cheere
in to here fadir speke/ and thus they seyde
And to assayle here questiomis hym preyde
Now goode fadir/ how mochil noneye
In yowre strong bonnde chiste is we yow preyde

Ten thousand pound seyde he/ and hed lowde
gto be hem qd he nat ful long a goo.
And that as redily/ as that i lowde
yef ye myl aftur this do to me so.
As ye han doon/ be for/ than alle tho.
In my testament/ Dispose sthal
for your profyt/ yowes it sthal ben al.

Aftur this day/ they alle in oon houe were
Tyl the day cam/ of the fadres deyeng.
Good mete and drynk/ and clothis for to were.
Hadde and payed nat/ to his ending
Whan he sey/ the tyme/ of his departing
his sones and his doughtres dede he calle
And in this wyse/ spak to hem alle

What purpose i make othw testament.
But of that/ that is in my strong chiste y bounde
And right a noon/ or that i be hens hent.
An hundred pound/ of nobles/ goode and romde
Taketh to prechoures/ targeth it no stonde
An hundred pound/ eek to the freeris greye
And carmes. fifty/ tarpe it nat i seye

And whan i berped/ am/ of hem the keyes.
Of my chiste taketh/ for they hem keepe
Be every keye/ wyten be the weyes
Of my wyll/ this gold was nat suffre slepe
It was a noon dalt/ for here hertis deepe
Stak in his bounden cofre/ and al here hope
was goode baggis ther yn for to grope

To every churche/ and recluse of the town
Bad hem of gold/ eek yeebe a quantyte
And as he bad/ they were my prest and boun.
And dede it blyde/ but so mote i the
ful flyghly/ he dyspayred/ this mene.
his sones and his doughtres eek i mene.
here berdyd sthaded he/ ful smothe and clene

62
When he was ded/ and his exequies do.
Solempnely/ they to the freeris yede
And had the keyes/ Delibere hem ynto
And as that they hem beden/ so they dede
The ioyful sonne/ dresen hem to the stede
Wher as the strong y bounde chiste stood.
But or they tynned thens/ they pykled mood.

They opened the chiste/ and fond right nought.
But a passing gret serjeantis mace
In which ther galy/ maid was and y wrought
Thas same scripture/ John of Canace.
Make my testament/ heer in this place.
Who bereth charge/ of othw men and is.
Of hem dispised/ slayn be he with this.

Among folyes alle/ is noon y leebe.
More than man/ his good fool largely.
Spende in hope/ men wile hem releebe.
When his good/ is dispended sturly.
The indigent/ men sette no thyng by.
I hoalebe/ in synch am guilty/ this me toucheth.
So seyth pobert/ which on fool largesse hym toucheth.

De prodigalitate
Thome Oalebe.

For though y new/ were of his degre
He hadde mocheil good/ and gret richesse
Yet hath the vice/ of prodigalite
Emerted me sore/ and doon me hebynesse.
He that but lityl hath/ may doon excesse
In his degre/ as weel/ as may the riche.
Though here dispensis/ weye nat y liche

So have y pluked/ at my paws fyringes.
And maado hem often/ for to gape and gane
That his smale synn/ hath taken hym to his weengis.
And hath y sworn/ to be myn hertis bane
But if releef/ a grey my sorowe plane
And whens it come shal/ can I not gesse.
My lord but it procede/ of your hynesse.

I me repente of my mysweled lyf.
Wherefore in the weye of sabaciom.
I hope I be my dotage excessif.
Hath put me to such castigaciom.
That indigence hath such domynaciom.
On me I hadde I help now wolde I thrybe.
And so ne dede I nebe yet in my lybe.

Myn yerly gnedom / myn ammyte.
That was me graunted for my long labour
No setyr payment be getith me.
Which canseth me lyben in langour
O liberal pryncce / ensample of honour
In to your grace / like it to promoot.
My poore estaat / and to my moo beth boote.

O worthy pryncce / at cyfres reverence.
Herkeneth what I shal seyn / and beeth nat greebed.
But late me stonde in your benevolence.
For yf myn hertis wyl / wyl were and presbed.
How good to love / it sterid is and meebed.
Ye sholden knowen / your honour and welthe
Thryst and desyre / and eek your sonles helthe

In al my booke / ye shal nat se ne fynde
That your dedis lakke / or hem dyspreyse.
But for I wolde / that ye hadde in mynde
Such thyng as your renom / myght spareyse
I wryte as my sympil / concept may peryl
And trusteth wel / al that my penne seyth.
Proceedith of good hert / and trewe in teyth

What kyng that dooth / more excessyf dispenses.
Than his land may / to suffise or atteyne
Shal be destroyed / aftur the sentences.
Of Aristotle / he shal nat fle the peyne
For fool largesse / and abaryce tho tweyne
If that a kyng / eschewe and large be
Repoyse he shal / his ryal dymte.

Aristotil de rege
principum et de sup
fluitat.

How fool largesse.

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Now fool largesse a kyng destroye may.
As blybe wol / vn to god declare.
Fool largesse / geberth / to myche a way.
That is the kyng / casres / maketh bare.
And than a maketh / poore peeples care.
For al that sthe / dispendid hath and wastid.
They mote releue / ther to been they hastid.

He thiere / with his poore cote and lond.
That may smethis / gete his sustynance
And he that nought hath / but laboure of hond.
He often put / to ful smert grevance.
Good is he warr / of goddis long sustynance.
Though he to benge / hym / tarpe and be suffrable.
Whan he strook cometh / it is importable.

That speke / agayn / eydes / wturly.
In som caas they been good and necessarye.
But whan they goon / to costmably.
The peple it maketh / to curse and warye.
And if they been / dispendid in contrarye.
Of that they / gramted / of the peple were
The more gnathen they / cost for to bere

He put so long / to the watir goth.
That hom it cometh / at laste broke
Whan that the peple / with a cheer loth.
Here pure y emptid / han and eek here poke
hem thenketh that they / gow my been soke
What harm of that / to kynges ha be tyd.
Scripturis tellen / it may nat be tyd.

q Aristot code ca

But flabel / nat reporteth the scriptures.
His lordys soule / salbe / he fro hym hideth.
He bi speth hym so / in sh portraiture.
That boonly / wouthe / nat with hym abideth.
The swete bemy / of his tonge hideth.
His lord / vn to the sale of dukenesse
yf he governe hym / be his fikilnesse.

The trewe man/ if he may apperceyve.
A defaute in his lord/ as othw while.
It hapeth/ he his lord redith wepbe
And bitt hym to vertu/ hym reconfyle.
And yet fabel/ net of fraude and gyle.
The thank hath/ and that othw the manere.
O god that beray trouth the art the to se.

Who so for drede of my lord or spere.
Lideth the trouth and nat wyle it out seye
He by on hym proboketh goddys ire.
For that he more of man than god hath eye.
They that the trouth of here hertis be treye.
To lordys/ and telle hem here willed hyf.
No grace in hem fynden for here motyf.

But bet for trouth is suffre torment.
Than richly enhancced be for glorie.
If this hyf/ heer be nat weel dyffent.
I moot it wel/ I wyl it nat suppose.
God wole his regne from us start and close.
Heere is the way/ to payne or to blyffe.
Who so weel dooth/ of ioye he may not myffe.

Eternal god/ the blissed trynte
Whiche that every man of cristen beleve
Knewe/ and endyded binte.
His mercy/ and his grace/ lythe and preebe.
In your my lord/ that so your dedes sthebe
Do that your soule/ after this hyf present.
To hevne blyffe/ up may be take and hent.

De Abundancia.

De Abundancia.

Now gove/ to Abundancia.
To whom noon abundamce may suffice
A chynch new/ can been plenteuous.
Though al were his/ such is his covetyse.
To thynke ay after more/ it is his gnyse
He is the swelme/ that is new full.
At Abundancia/ now have heer a pnt.

She may as god for beede / for doon a kyng
Though hwe mfaceable / gredynesse
Hwe hert is set / Ep on noon othw thyng
But how she may / gold al in derkenesse
Inketh the purchase of hwe gredynesse
In baggis bndw lok / hwe gold she thursteth
Al to the cofre it goth and she chysteth

There is it hys / no sonne it seeth no mo.
Though al the world sterbe sthold on a day
For lak of good / nat were it for do.
To borme of hwe / ewe is here answerer nay.
That she naught hath / also she fovereth ay.
A hwe nature is to keepe / and not dispende
And hwe desyr of good / ne hath noon ende

Avarice is a lobe mmoderat.
Richesse temperel / for to purchase
She buyeth hwe in every estate
She shapeth hwe al the world embrace
fro the more to the lesse hwe trace
To serve / studien men / seyth jeremye
And she the thraldam is / of hammetye

She is a covetise / excessif.
Of othw good / and of hwe owne she
So strenght and hard is / and so retentif
That it profite / may in no degre
O Avaricious / what eyleth the
The goodis which been yn to the lent
Why hidist thou / y was thou wilt be sthent

Adavicia est
puloz fbrme

querem fine ist libri
ad tale signu

Ambrose seyth shaw man that thou ne shytt
With yme thy pns / the needy peepke weele
And to the byvelis / nat committe
The lff of poore men / yeebe hem and dele
Part of thy good / o thy baggis busele
Opene hem / here schutting al to sore annoyeth
Thy pynd stuff / many a man destroyeth

¶ Hays. p. 10.
Septuaginta
a de hmo c.

Thou seyst parcas/ if no man berebe.
His good/ what wrong is it myn owne hyde
And mmlaphe/ O chynch be thy lebe.
What seyst thou is thy/ what was that tye.
Thou cam m to this world/ thou homycyde.
Thou broughtest nat cleym ne properte
Of thyng that ought comon be. p. necessitatis tempe

Thy talkyng and thy clap/ is al of erthe
And for thy the ground schal answere the.
For that the lobe of mnl/ sittith so neerthe.
Of hym that hath/ of goodie wet plente
Of god and man/ myche asked schal be.
Thou schalt be rekened with/ heer after chynch.
Wher as thou schalt nat/ at thaconntis pynch.

¶ The what tale/ that thou getest thy good.
Thou comtest nat/ the balore of a myte.
Thyn heart is ebiu more/ on gold so wood.
That m no thyng/ ellie/ canstow deliue.
Of consience/ vellestow so lyte.
What goodie/ that thou getest of rappne.
Thou hem affermost/ be good tittle thyne.

¶ Feyth and progresse/ leystow vnder foote
And techest folk/ to have m hem self a pryde
And anelte hath caught/ m the swich roote
That the ne slype may/ fro the ne slyde.
And every vertu/ throu westow a syde
Of every prynce and kyng mote been estymed
In al maneer/ of thy lym and of thy glewe.

For ellie it is light/ to bndustonde
To every man/ that wit can and resom.
yt is not likly/ a kyng for to stonde
In his welthe/ but a lityl sesom.
For Anarice/ may be enchesom.
His peeples to dystroyen and oppresse
And as I seyde/ so may fool largesse.

The philosphre preceith Avarice
 weel weer than is prodigalite
 We thre canse he hath it greter vice
 first he seyth bettir is feel for to be
 Of a seelnesse or of an infirmite
 Of which a man may have rekobering
 Than of smich oon as ther is no helyng.

Fool largesse is seelnesse curable
 Inthw of indigence or ellis of age
 he that fool large is in yonth is ful hable
 In olde tabate it and forage
 For aged folk been more in the ppage
 Of Avarice than ben folk in yonth
 And what I shal eek seyn herteneth nouth

Salustij.

Of neede eek may it cured be and heled.
 A man may so large dispensis make
 Tyl al his good be dispensed and deled.
 And whan his purse is y emptied and strake
 Than begynneth indigence a wake
 We which he curid is of the seelnesse
 Of prodigalite or fool largesse

But Avarice he seyth movable is.
 For ay the more a man ther yn proceedith.
 And wexeth old so moche more y wix.
 he Avaricious is in hym nat breedith
 But thought and wox for ay his herte dreedith
 His good to leese and more for to hepe
 His thoughtis futen heere and there and lepe

Avaricia est morbus
 incurabilis. &c.

Now if the hed of al a regionn.
 Be whom al governed is and gyed.
 Be of so seethly a condicioun.
 That it may be no cure be mayfayned.
 Than it to the weer part applyed.
 And as the philosphre seyth is to.
 The lesse mylke is fool largesse of two.

The secounde cause is prodigalite
Is more my to vertu/ many del.
Than Avarice/ and why ye schal weel se.
He that is liberal/ nat list so wel.
For to restreyn/ some good or catel.
As ye be/ but what man that is fool large
To take/ and ye be yebith he no charge

Wherefore he seyth/ ther is no difference.
Betwixt fool largesse and liberalite.
Sant the fool largesse of his imprudence.
Of his dispensis is to delabe.
And yebeth there/ as ought nat be
And for what cause/ also and for what style
He ye be schal/ noon heed take he wyle
And syn fool largesse on gold settith his hert.
No more than the liberal than may.
Fool largesse/ in to liberalite stert.
Lightly/ and for vertu is kyngis pray.
He Avarice eschewe mote alway.
The cause sthe more/ is contrarions.
To vertu/ than the large outrageous.

The thridde style is for a kyng is set.
In his reue for his peeples releef.
For they schoolden/ for hym fare the bet.
But the fureyt chynch/ ybencith new greif.
His gold is new/ salbe to mystheef.
Only to gadre/ and keepe he hym deliteth.
But the fool large/ many a man profiteth.

¶ Dem philosophus.
largitas est ad sum
itudinem casus

Yet vices been they grete bothe twayne
O worthy pryncce/ take on yow largesse
Dooth so O gracions lord/ for goddis peyne
largesse yntte it/ on to the lybnesse.
Of vesselis/ whos monthis han gret mydnesse
And here laboure/ heeld ont habundantly
¶ He seyth the philosophre/ trewly.

And m as mychel, as a wellle also.
 At whiche many folk here watw feathe
 Preedith to han the largere mouth right so.
 The largesse of a kyng mote ferehere streache
 If he of his estate/ony thyng reache.
 Than othw memys for here mypotence.
 Streacheth not so fer/as his influence.

Largesse is liberalite called.
 And lykned is vn to hem that be free.
 But he that auaricious is/is thralled.
 To moneye a kyng mote algatis fle
 A chynche hert/for his honeste
 And for the profyt/as y seyde aboue
 Of his peeples/ yf he thynk wyth here love.

Victorie honowr he schal hym purchase
 That is of yestis fire/ but war alway.
 That he nat tarye/ ne delay his grace
 Drybe it nat forth/ vn to a nothw day.
 Whan if hym list/ anon he yeebe it may.
 Yeebe as blybe/ his thank is the more.
 The sonche y on gooly scripturis lore

The vertu is of liberalite
 Yeebe and dispende/ m place and tyme deure.
 Right as largesse dooth m samich deure.
 They bothe mote m here conceptis cheme
 Wher is good yeebe/ and wher testheore
 The persone/ and somme/ and cause and why.
 What ye yeeben/ yeebe it vertuously.

But it nat longeth to the liberal.
 To yeebe hym good/ that useth flaterye
 His menyng and his entenciom smal.
 On fals plesamce is set for biberye
 He is verray cofre of treacherye.
 His donbilnesse/ his lord dom owtthroweth.
 The seed of his confusiom he soweth

That man / born is in a blessed home
Whom that pyte / dissent of beendenesse.
Stiven to yeben / or minstre hym soone.
That infortunes strolke bittarnesse.
I wounded hath / with poverties sharpnesse.
That mene / hem / that hve and fees and wages.
Han at the dees / lost and here heritages.

But tho that welthy men / han be before
And vertuous been / and han here good loof
And can nat begge / to be dees therfore.
On hem ful weel / bestowed is the cost.
But wellagrey / as hard as is a post.
As post / may as soon been / herte now.
Lords for shame / what thyng clyth yow.

A gentil herte / for to begge hath shame.
His rodyshamfaynesse dar nat prey.
He that of gentilnesse / han fyle and name
Late nat poure poore bretheryn / be yow deye.
Se ym to hem / though they not speke or prey.
Is pyte for yow fled / calle hve a gayn.
For hve absence / many a man hath slayn.

Seneca.

Senek seyth / he hath no thyng for nought.
That by eth it be speche / and be prayere
Ther is no thyng / that is in erthe wronght.
As that he seyth / that is y-bought so deere.
It standith freyte / whan it shal appeere
For it boye is / of wretchednesse and sorwe
Whan that a man / shal prey and begge and borwe.

Alas though that a man / distobere and pleyne
To many a lord / his mytheef or myserie.
The lord nat deyneth / bndw-stande his peyne
He setteth nat therby / a blakberye
Welthe in the lordis sayl / bloweth merve
But the needy / berith his sayl so lowe
That no wynd / of comfort / may in it blowe.

Very aptly
B. p. 107.

for generall
and Lovers of
soldiers.

Of liberalite yet forthermore
I telle youle as that I have herd seyn.
Amonges my folk goon is ful yore
What man a ledere is on a chifteyn.
Of peeples his labour is al waast and weyn.
But he be free on to his soudeours.
If that he seeke conquest of honours.

And specially that he her dewte
Abregge nat ne nat cyncope here magis.
That hem assigned be in certeynte
Peryle and payme folwen strich passages.
Whan al accounted is thabamtages.
That founded been on wronges and reпрес.
Be nat but abamtages of myschief.

This maketh covetyse and avarice
Roote of alle harmes foo to constiense
Of mylled purchas is the emperice
And moche hat and ay hath indigence
Seche rather wile have in abstynence
Of mete and drink for hertis stantnesse
Than for the soule or bodys hollesnesse.

for the
prynces
of the
degree.

Prynces excellent so mote ye werke and wyne
As may yowre soules helthe edifye
And among othir thynges that yowr wil ne
Be infect with no wreathed chyncherie
Largesse mesurable on to yowr tye
And fool largesse boide fro yowr elene
For fre largesse is a vertuous mene.

De prudence.

Pour graceous prynces libeth it yowr to mete
That touche the of a kyngis prudence
And that the of fynde in booke wete
Prudence is called wit and sapience
And needis moche walt magnificence
Be prudent as that scripture be lenth
If he shal doo as his estat requyret.

De Regis prudence.

¶ Quatuor virtutes
cardinales.

Prudence and Justice / Temperance and might
The foure ben vertuous principall
Prudence goth be foun / and yelbeth light
Of conseyll / what the othir thre doon shal.
That they may werke be it gret or smal.
Aftir hys red / with onen whom no man.
weel kn to god / ne the world / lybe can.

Prudence is vertu / of entendement
Sche maketh man / be resoun hym governe
Who so that lyst / to be wys and prudent.
And the light folow / wyle of here lanterne.
He mooste cast his look / in every heerne
Of thynges past / and ben and that shul be.
Thende seeth / and eek mesureth sche

There is no might / that sche shapeth dissayde
And though man caste hym / hys to be gyle
Not wole it be / be wit sche wile it weybe.
Eek sche obseyeth / so weel trouthis style.
And thereto can so wel / hys touge affyle
That lost the favow / of frendsthyes corde
Othir than trouth / can sche nat recorde.

Sche begetith / be good abysment.
And yelbeth na more / than hys lyst promysse
Sche yelbeth eek to men comendement.
Nat be infortune trust / or be here set.
And al the trust / of hys out sthet.
Of myght of worldly domynacion.
Vertu ggett / here operacion.

Prudence hath leber / lobed be than drad
Ther may no pryncce / in his estat endure
Ne ther in any while / stande sad.
But he be lobed / lobe is the armure.
Of the secrete / I take on yow the cure
Excellent pryncce / lobe to purchase
And than yow hert is set in sekyn place

Now if that ye grannten/ be your patent.
To yourre shewtis/ a verly shewdom.
Crist shilde that yourre wyl/ or your entent
Be set to make/ a restriction.
Of payment/ for that condicoun.
Exyleth the peeples/ benevolence
And kyndleth hate/ bndu. pryby silence.

Beeth wel abused/ or your grant out go
How ye that charge may payfoorme or bere.
Whan it is past/ obbe it wete also.
For ellis wole it your amoye or dere.
For yourre honore/ it moche better were.
So grant to grannte/ at al than that your grant.
How prebe a breche of covenant.

He that is loved/ men drede hym offende.
But he that drad/ and nat be loved is.
As Fullms seyth/ lightly may descende
And the lordshipe/ leese that is his.
And Senek seyth/ also touchyng this.
The soget hateth/ whom he hath in drede
And hate is hard/ if it his benym sthede.

Nas nebu drede/ yet a good wardeyn.
To holde by lordshipe in his selhnesse
But only love/ is thyng most sovereyn
Love is norice/ of welthe and of gladnesse
But out of love/ spryngeth ferdfnnesse
And fer is good/ which that on love hym groundeth.
But othw fer/ nat helith but woundeth.

Love with onen a good governayle
A kyng hath noon/ for though men no word seye
If he his peeples oppresse/ it is no fayle
They love hym nat/ in no maneer of weye
They may his heftis/ outward wel obeye
But in here hertis/ is smal obeyssance.
And yn to god/ they compleyne here grevance.

good for prynces &
nobles

Aristotil
Ad regem maximo
spectat ut sit rex
sed ut verberet.

Quem sapientie
timor dnt.

And smoch a kyng / is nat prudent ne wys.
That of his peeples purchaceth hym hate
for love exceedit / al trefour in pryse.
So hath it be / and so it wile algate.
Whan that riches / ebben and abate.
If love endure / it may hem restore.
And love it gotten / be prudence love.

His thre wys consayl / setteth your hys estate.
In such an ordre / as ye lyke may.
Of your good propre / in reule moderat.
Is it kyngly lyke on rappine / may.
For cristis sake / so your gyeth ay.
As that may streche to your peeples ese.
And ther with al / ye shal hily god please

It apperteneth / a kyng for to be.
A kyng in verray sooth / and existence.
A kyng of office / and of dignite.
The name is / he mote doon his diligence
his peeples for to geve be prudence.
for that he reule hym / sholde duely
The style of kyng / he berith silyly

And as an archer / may naught his arrowe scheete
Eene at a mark / but if he the mark se.
So more may a kyng / your be hete
Goberne his peeples in right and equityte
But be prudence / he reule his by degre.
If that he wyle / his peeples hath silynesse
Of rest and pes / welthe roye and gladnesse

Be gynging of wisdom / is god to drede
What kyng that dredith god is good and myst
To his peeples beeth such my lord grede
In love and awe / of god setteth your lust.
Egan be ye wis / and thanne ye needis myst.
After your worldly / strepve transitorye
In hevene regne / in perpetuel glorie

Now purpose I to write how to a kyng.
 It needful is to do be consayl ay.
 With outen whiche good is he do no thyng.
 For a kyng is but a man sonl par fay.
 And be his myt/ye be so good he may.
 Erre and myf take hym/othur while among.
 Where as good consayl may exclude a wrong.

¶ De consilio habenda
 in omibz factis.

Excellent prynce in askyng of red.
 Distoberith nat how wyl in no maneere
 What that ye thinke doo late it be ded.
 As for the tyme late no word appeere
 But what every man seyth weel herkene and heere
 And yet when consayl is yeven yow.
 What ye do wole keepe eek close y now.

Tyl that ye lyke parforme in dede
 And if it schal be do late it not tarpe
 For that is perilous with outen drede
 Ther is no thyng may make a lond mystake.
 More than swich delay ful necessarye
 Ye it a good purpos parforme as blythe
 And if nought be out of mynde it drye

And if that a man of symple degre
 Or poore of burthe or yong yow weel consayle
 Admitte his resom and take it in gre
 Why nat my good lord what sholde yow eyle
 But men do nat so wherfore I merdayle
 The world favouryth eek ay the richie same
 Though that his conseyl be nat worth an hame

¶ Ecclesiast
 xviij.

What he seyth is up to the clowdis bore
 But and the poore speke worth the tyme
 His seed nat spryng may it nys but love
 They seyn what is he the late hym go pleye
 O worthy prynce beeth weel wyl I prey
 That yowre hye dignite and sad prudence
 No disdeyn habe of the poore sentence.

Though men contrarie eel your oppinion.
They may parve confayle you the beste.
Also be been at your election.
To doon or leben it as your self left.
If it be good impresse it in the chest.
Of your memory and execute it.
If it be nought to lebe it is a rent.

And if you list your consaylon preebe
Ye feyne mote ye have necessity.
Of gold and if he fyre you and meebe
Your Jewels ley in wedde certeyn he
Loveth your estat and prosperite.
But he that redith you your peep le appresse
He hateth you certeyn it is no lesse.

And if a man in tyme of sorow a neede
Of his good lene you a good substance.
Sorow oon cherishe and ellis god forbede
Honeth hym thank of his good chey samce.
For hym is lew to suffre penamce.
Hym self than that your peep le scholde sinerte
Ther is a preef of trewe loyng herte.

*Non exiguatur consilium
ab adultore nec de adultore* In axing eel of red war of ffabel.
Also war of the Abavicions.
For noon of two can conseyle wel.
Here red and conseyl is enbions.
They bothe been of gold so desirous.
They velle nat what byrge ther lord be yune.
So that they may gold and sylver mynne

And if your conseyl which that ye han take
In to the knowleche or the audience.
Of your foe conyn be than late it stak
And buttly put it in abstemence.
For to execute it were an imprudence
In sorow a case is wisdame it to change.
Good is your conseyl be to your foe strange

Conseyl may weel be lyked on to a bridyl.
 which that an hors bykepereth fro falling.
 If man do be conseyl but al in ydil.
 It red, if man nat folwe it in werkyng.
 So no thyng needles do be conselyng.
 Of hedyng wyse and no repentance.
 Ther folwe yow sthal in yow governaunce.

Commendable is conseyl take of the wyse
 And nat of foolis for they may not lobe.
 But smych thyng as hem liketh in alle wyse.
 Yow conseylour cheefe our lord god above.
 Theseth good men and a way sthobe.
 The wylked whos consayl is disteynable
 Thus liddeth hooly writ it is no fable

Theseth men also of old experience.
 Here wit and intellect is glorious.
 Of here conseyl holsom is the sentence.
 Holde manys reed is fructuous.
 War of yong conseyl it is perilous.
 Robois fond it so when he for fool.
 Olde consayl and on to yong hym took.

Thentent moot mel of the yong man.
 As lobyng is and trewe as is tholde
 Thongh he nat so mel conseyle can.
 Yong men hardy been and strong and bold.
 And more weeldy to fight if they sthould.
 But thongh tholde in tyme of peb and werre.
 Rede and consayle it sthal nat be the werre

He that is fresh and lusty now this day.
 The lengthe of yeris sthal no thyng be so.
 Freshnesse and lust may nat endure alway.
 When age is comen he comandeth hoo.
 But late se who considreth this who.
 Good is that age sette a governayle
 And yonthe it serve so may bothe abylye.

¶ Consilia comparat fere

¶ Dme consilio melius
 facias a c.

¶ Tobie. 2. Consilio semp
 a sapiente perquire et
 non a fatuo.

¶ Scriptu est. tu fatuus
 non habes consilio
 et no possunt diligere
 nisi ad te placet. a c.
 Item tu bonus fac consi-
 lio tui. no cum impio a c.
 Item consilio impio fidu-
 dulenta a c.

¶ Regu. 12. no quomodo
 Robois decepti consilio
 iment. prodat consilia
 semox. Ideo perdidit
 regnu. a c.

¶ And itn eft bt
hem sabbati sancti
fices.

Excellent pynce eek on the halidays.
Be war that ye not your consayles holde
And for the tyme put hem in delays.
Thenketh wel this ye wel awayd be nolde.
Yef youre soget not be your herte tolde.
Ryght so our lord god kyng and comandour
Of kynges alle is wroth with that enour

In the long yer been merkedays y now.
Yf they be wel spent so tentende.
So consayles to god your herte bowe.
Yf ye desyre memys hertis bende.
To you what kyng nat dredeth god offende
He nat reketh so hym disobeyance.
He shal be disobeyed eek parchance.

¶ Commendacio
de chanceer.

The furste fyndere of your fayr langage.
Hath seyd in taas semblable and othw mo.
So highly wel that it is my dotage.
For texpresse or toweche om of tho.
Allas my fadu fro this world is go.
My worthy maytir chanceer hym q mene.
Be thou vocat for hym hevenes grene.

And thou wel knowist o blessed byrgyne.
With lobynge hert and by devociom.
In thy honow he wroot ful many a lyne
O now thy help and thy promociom
To god thy sone make a mociom.
How he thy beant was made maye
And late his love flowe and fructifye

Al though his lyf be geynt the resemblance.
Of hym hath yn me so fresh lyflynese
That to putte othw men in remembrance.
Of his persone I have heere his libnese
So make to this ende in sothfastnese
That they that han of hym lost thought and mynde
Be this peyntive may ageyn hym fynde



¶ Hymages that.

Thymages that in the church been
 When folk thenken on god and on his seyntis.
 When thymages they be holden and seen.
 When ofte insight of hem causeth restryntis
 Of thoughtis goode when a thyng deperyt is.
 Or entayled if men take of it heed
 Thought of the lyknesse it myl in hym breede.

Yet som folk holde oppymom and seye
 That noon ymages / I maketh sholde be.
 They erren fowle and goon out of the weye
 Of trouthen han they stant sensibillite.
 Passe ower that noon blyssed tyme
 In on my maystres soule / mercy habe.
 For hym lady / thy mercy eek I crave

More othw thyng wolde I fayne speke and touche
 Heere in this booke / which is my dulnesse.
 For that al voyde and empty is my pounce.
 That al my lust is / I beyn with heynesse.
 And heky spirit / comandeth stylnesse.
 And have I spoke of pees / I shal be stille.
 God sende us pees if that it be thy wille

De pace.

Oneche I wile heere / of pees a word or two.
 As that scripturis / maken mencion.
 And than my booke is ended al and do.
 To crist ordeyneth he / a mancioun
 Which in his hertis habitacioun.
 Embraceth pees / wher pees is / crist is there
 For crist nat lyft abidyn ellis where.

Among cristene folk / wreche is he noon.
 That paciently / suffreth a dwesse.
 But slyly / a wreche is he soon.
 That maketh strif / and hym seyntis gladnesse
 Which that of pees / conspelyth the sorownesse
 Our pees also / and concord brotherly
 Is sacrifice to god al myghty

*¶ Om sine pace est popu
 non habet
 Et dicit apostolus non
 qui patitur. Bona facit
 calumpnia. non est p
 puerior in
 ¶ Om pacis inuenit
 consilia. sequit eos gan
 dunt p*

Outhw

¶ Ciprianus dicit quod
trifidum deo est quod
nostra et concordia
fraterna.

¶ Prota grana sunt
pacis subsidia et
ad pacem ducuntur
et conformitas in
deum humilitas in se
ipso et tranquillitas
in proximo etc.

¶ Chynges that lede men to pees be thre.
Conformyng to god in our self humblese.
And wyth our neyghbore tranquillite.
First sey I that we mote our wyllis dresse
And hem confoormen alle more and lesse.
To goddis wyll al thyng is in his myght.
Sant only that he may doon noon envyght.

¶ Ebene as a man is ay in weire and strif.
That bisetth hym with stonde a man which he
Nat may right so hatth he pesible lyf.
Contynnely whos wyllis fully be.
To goddis wyll conformyng o parde.
Agayn god helpeth ther no resistance.
So strong and myghty is his excellence.

¶ Humilite to pees eek may men lede
Men seyn & wo grete may nat in o sak
But humble humblese is of somch goodlyhede
That sthe of troublis hath no smal
Seche strygeth nat of distord hatth sthe lak.
Seche boyde and empty is of envye.
Humble spuryt desireth envye.

¶ The thrydde is eek tranquillite of thought.
That gideth man to pes for as a myght.
Way in a bed of thornes reste nought.
Right so who is with greuous thoughtis & myght.
Way with hym self ne othir folk a myght.
Have no pees a man mote needis smert.
Whan wous thoughtis occupyen his hert.

¶ And Ebene as op on a pilwe softe
Man may hym reste weel and take his ese
Right so that lord that syt in hevene aloft.
Hert pesible can so lyke and plesse.
That he wil entren theryn and it sese.
And occupye it as mst possessor.
In place of pees vestith our saceour.

But al another pees/ther is also.
 Which is nat worth/it is envenymous.
 For it is to verray pees a foo.
 Whan men in a purpos malicions.
 Accorden/that pees is to god greuous.
 Which pees was/be tyme herode and pylat
 And in smich cas/pees were is than debat.

¶ In pace facta est
 locus eius. p. c.
 zelam super iniquos
 pacem peccatorum bident
 d. c.

A feyned pees/cek is to pees verray
 A foo/and smich was the pees of Judas.
 Ensynge crist/ lord whethur that this day.
 Any fawich pees/ be used as that was.
 Ye so I drede me/ be seynt Thomas.
 The ene of Judas/ is now wyde sprad.
 Tokenes of pees/ been/ but smal love is had.

Whan contrifete in wordis Tullius.
 And folwe in werk/ Judas or Semloun.
 Many an homy word/ and many a tne.
 Ther is/ but prayte on the conclusioun.
 And prybe galle/ al turneth ep so dom.
 Ther feberth nat of pees/ but contynance.
 For al the peynted cheer/ and dallyance.

¶ Qui loquitur pacem
 in propinquo suo
 malum autem in
 cordibus eorum

Ther is also/ a pees moordmat.
 Whan the gretere/ obeyeth to the lesse.
 As thus/ whan to his soget a prelate.
 Obeyeth/ and whan reform the blyndnesse
 Sebirth/ of sensualite madnesse
 Obeyeng it/ al smich pees is haynons.
 For it is to god pees contrarions.

Dabio.
 ¶ Qui loquitur pacem
 in propinquo suo mala
 autem in cordibus eorum.

Right smich a pees/ Adam hadde with Eve
 Whan that he to hys desir obeyed.
 He was parcas/ a dred hys for to greche
 Wherfore he deyde/ as that sthe hym seyde
 In that obedyece/ he foleysde
 For god hys hym be took/ hym to beye
 But I a drad/ am/ that I so fer seye

¶ Contra nos sem
 pacem mittit
 sed gladiu

If that this come / on to thandence.
 Of mynmen / I am ferre / schal be sthent
 for that I touche / of somch obedience.
 Many a bowe / schal on me bent.
 They wiln myte ben empolent.
 And som what more / on to hve honsbondys.
 And som men somche esage in this land is.

¶ Genes. 9. mulier
 facta fuit de costa Ade
 90 vero de limbo terre

And it no word is / at seemet me.
 Whan that I me be thought / have al aboute.
 Though that mynmen desire soberaunte.
 And here honsbondys / make on to hem loarte
 They maade were of a vyl / it is no dogyte.
 Which more strong is / and substancial.
 Than stym of erthe / and clemere ther with al.

Wherefore it seemeth / that the worthynesse
 Of mynmen passeth / menyys in certeyn.
 And yet som myce men / of leardenesse
 In repreef of hem / holden ther ageyn.
 For croked was the vyl / and speke and seyn.
 That also croked / is her cuntesye.
 But ageyn that / strongly wil I rephye.

¶ Secundu de phi
 lophos figura
 pincularis est
 perfectissima fi
 gura et in ge
 ometria. signi
 ficat unitatem.

for in the mytyng / and in the scripture.
 Of philosphes / men may se and rede
 Cerkly sthap / is most passit figure.
 Be tokyng / in geometrye on hede.
 And crokednesse / a part is that may lede
 Som what on to a cercle / or a compas.
 What so men seyn / mynmen stant in a good cas.

for therby sthegnth it / that crookednesse
 Streaght on to gettere perfection.
 Than dooth a thyng / that is of ebenesse
 Of this helpeth / no contradiuon.
 for it soth is / it is no fiction.
 Every partyt body / that man can menene
 ys round or croked / and nat freyt ne ebene

He gyfte first at hevene/ and round it is.
 The sonne and moone/ and the sterpes also.
 Heed of man/ yea herte/ and mouth y wit.
 Been al round/ and othw he ther mo.
 Than I can expresse/ as now/ but or I go.
 yet shal I let/ wommanes part in steene.
 So byddith pees/ and that to folgre I mene.

Now for to speke/ or touchyn of the place.
 In which that man and womman maketh grace.
 Al myghti god/ to womman shoop such grace.
 That she was formed/ in the northere.
 In paradyse/ men woot wel he made here.
 But man y maad/ was out of paradyse.
 In place/ of lesse worthynesse and pryse.

And of the maneer of formation.
 Of bothe two/ herkeneth now wel I prepe
 The tokene/ or signification.
 Of making of Adam/ may be no drepe.
 Streghth so parfyte/ and as good I seye
 As dede the formation/ of Eve.
 And that as furthe/ heer I shal it precebe

For more have I/ for her party yet.
 Making of Eve/ tokened the making.
 Of holy churche/ and sacramentis of it.
 As of the syde of Adam/ hym slepyng.
 Eve was maad/ so oure lord crist deyng.
 Up on the crosse/ holy churche of his syde
 And the sacramentis/ maad overe in that tyde.

Fro tyme eek crist was twelf yer of age.
 In to thurty/ he with his moodur ay.
 Was servyng hys/ with plesant corage
 So teche humilite/ he took the way.
 From hevene hys/ and meeknesse beray.
 Taught he the most part/ of his lyf.
 Whil he was with his moodur and his wyf.

Quilher in paradyse fuit
 et Adam in agro damas-
 ceno.

Augustin.
 quod formatio Eve
 significat formatione
 ecclesie. et sacramenta
 eius.

Bernardus dicit qd a
 tempe quo xus fuit duode-
 cim hys ad adam. 30
 fuit estimata seculi
 et in orbis que sunt.

god save us
syndoz

Eccl. x. v. Mulier si
primam habet contra
ria est viro suo

my myffe

amoy

god save us

Ep. Ecce qua bonum.
In terra pax hominibus
bonae voluntatis
et pace relinquo
vobis.

For she was bothe true and fith she hadde
So long of hire housbonde the mayfrye.
Wommen q. troore be nat now so madde.
That fyle for go/ nay smich foly.
What man that can in a woman spye.
Is worthy schypped be god save hem alle.
And graunt here his courage nat appalle

Hooky wyrt seyth/ if woman soberaunte.
Of here housbandis/ have how that they.
In to here housbondis/ contrarions be.
The text q. root wel/ is smich/ but what they.
The text/ indyfforde/ thys algey.
Whan that housbondis/ hem myfale and erre.
Ageyn the bies/ mybes maken werre.

Though a woman/ here housband contray.
In his oppynion erronens
Schal men for that/ deeme hire his aduersary.
Stray/ be he new/ so harageons.
If he and she/ scholn dwellen in an hons.
Good is he suffre/ thereby pees may springe.
Hnsbondis pees/ is pesibly suffrynge.

He concord smale/ thyngis multiplyen.
And be distord/ hate we and rancour.
Perish thynges/ grete and waste and dyen.
Pees hath the fruyt/ of ese in his labour.
To gete pees/ holsom is the labour.
And keepe it wel/ whan that a man hath it caught.
That we and distord/ banysst it naught.

How pleasant to god/ is of pees the myrth.
What dehyt ek/ in pees and unom.
The prynces of pees/ hath schewyd in his burth.
Wangelis Delitable/ song and som.
Also after his resurrection.
He pees bad/ and whan into hevene he ffly.
He lefte pees/ in erthe trewely.

That wiste of pees/that preacouns mel.
 If men it keepe/and do it nat a way.
 Gones of crist/they may be clept ful wel.
 But first which moche is/to the feendis pay.
 Among his ferbent is/so wellaway.
 We custene folk/with yme he and with onte
 Han so gret strif/that ther may no pees ronte

¶ Beati pacifica.

The ryot/that hath been with yme this land.
 Among our self/mamy a wyntre space.
 Hath to the sword/pnt many a thousand.
 The gredy herte/that wole al embrace.
 With grous myl/and crabbed pale face.
 And dryppin feendly hand/with strol vengeable.
 Hath many a woman/made hem clothe in sable.

¶ Dns ewangelis bi
 pacifica in filij dei
 vocabunt.

This is no doute/that ambicion.
 And covetise/ fyre al this debat.
 Tho two been/of mylled condicion.
 No might holt hym content of his estat.
 Every man wilneth/to ben exaltat.
 Though he be gret/ yet hyere wolde he go.
 And these are causes/of oure stryf and wo.

Werre with yme our self/it is most harmful.
 And perillous/and most ageyns kynde.
 Thervith this land/hath wrastled many a pul.
 The smert is smich/it may not out of mynde
 For it hath cast/oure welthe for be kynde.
 And further wile/but the werre is fynte.
 No good may come/of werre is wrathful dunte.

Whiles that Comaynes/were in hert aloon.
 And bnded/ al hool stood/they were.
 Lordis of al the world/foe was ther noon.
 Ontoward as who seyth/myght hem greebe or dere
 But al sanz/welthe/may men suffre and bere.
 With yme hem self/sprang samich dysfion.
 That it hem broughte/to confusio.

What caused here mynne and mynne
But Avarice/ she rest hem here wele.
Whyle they hadde in cheerte and favow
Profyt comon/ they hadden be the stele.
Prosperite/ but it a wey gan stele
Whan they hem drongh/ to profyt syngeleere
And of profyt comon were nat cheere.

¶ Prose de Avaricia
et quomodo geulat
bellu

1111 m. 1 b. 1 c. 1
10 ff

¶ Contra adulato-
res et de malis
eorum moribus

Be hold how Avarice/ creepith ynn.
And kyndleth merre/ and q'enchith knyghte.
O fabel thou myghtist been of hure kynne.
For somch a breke pees/ as that is she.
Right somch another/ may name the.
Thou rekkest nat/ ne dredist nat to wende.
For nikk to helle/ to the furthest ende.

This fabel is of pees a dystourbon
Thyng god and manys soule/ he merre reyseth
This world is blent/ be this dissimuloun
Virtu he blameth/ and vices he preyseth.
Gore in the boore/ of treachery he teyseth.
His shot is gay/ but it is enbenymed.
His fyl art/ may nat a right be rymed.

1111 m. 1 b. 1 c. 1
10 ff

Virtuous wouth/ hyde thou thy hed.
Thou mayst as wel/ thy art may nat abyde
Out of this worldis grace/ art thou as ded.
But fabel trayton/ thy fals governayle
maketh ful many schypis for to sayle
In to thy cofre/ warm is thy office.
That wouth/ kepieth/ mynne can thy vice.

Alas so many a worthy clerk famone.
Of Oxenforde/ and of Cambrigghe also
Gone in abaymced/ wher the vicioun
fabel/ hath churchis and probendie mo.
Thou god is plesed/ with/ alas that tho.
That merreyn vertu/ so been promotid.
And they helplee/ in whom vertu is rootid.

a lark

The knyght or knyghte on that othw syde
 Or yeman that hath in pees or in werris.
 Dissent with his lord his blood but he hyde.
 The trouth and can corray he nat the nerve es.
 His lordis grace and yntrowth ful fer es.
 fro hym that worthy corage hath honowred.
 Grace of this world be fabel is debowred.

Now in to my mateer of werris in ward.
 Resorte I but to seke storres olde.
 No neede is syn this day stharpe werra is and hard.
 Ye at the dore here as men may beholde
 fraunce no wounde though thyn herte colde
 And breme also swich is thyn agonye.
 Thy self manaceth thy self for to dye.

Thy self dystroye and feeble is thy victory.
 Thou hast in thy self styken often or noon.
 And hast appressed al hase in memory.
 Though thy prudence mostow nat wel how.
 Slanghtre is defendid and nat rekkestow.
 To rebelle agayn god that it forbedith.
 For the myn heby gost bisily dredith.

No bu.

What any part offendid hath to othw
 Redresse it fayre and charitably.
 Be lame of god ye been ech othwis brothw.
 O noon a dayes is noon enemy.
 Lk oon that is to othw of blood my.
 Be war correct it lest men of yow seye.
 Loos whilom this was fraunce of hy nobleye.

I am an English man and am thy fo.
 For thou a foo art on to my ligeance.
 And yet myn hert stufid is with woo.
 To see thy unkeendly dysseverance.
 Accordeth yow gredith yow with suffraunce.
 Ye greeden god and yow self harm and sthame.
 And yow foes therof han disport and game.

Am yow.

Allas also the greet distencion
 The pitous harm the hateful diston.
 That endured tempt this region.
 And othe landys crystene he that lord.
 Of requies alle is thantour of concord
 And pees sore is needed ther with but we.
 Nat dreden toffende his mageste

The Allogunt princeps
 Anglie & francie

Of francie and ingelond & cristene pryncis.
 On that youre stye of worthynesse is longe
 Thorgh out the world in alle the probynces.
 If that of youre myght be red or songe.
 That ye were don in herte ther is no tange.
 That myght expresse how profitable and good.
 In to alle peeples it were of cristene blood.

ye be hem ensample ye been here myrrour is
 They folwen you what so ere lamentable
 Ye caused of your weiris sharp shouris.
 Ther woot no might it is wrepable
 O noble cristene pryncis honourable.
 For hym that for you suffred passion.
 On cristene blood habeth compassion.

Allas what peeples hath your werre slayn.
 What cornes wastid and dom trede and sthent.
 How many a wyf and mayde hath ben be layn.
 Castles dom bete and tymbrid howses brent.
 And draggen dom and al to tore and rent.
 The harm ne may nat rekened be ne told.
 This werre wexith al to hoor and old.

To myne worldly tresow and richesse
 Ye of your stye the long contynuanee.
 Wherby it seemeth that ye han stantnesse
 Of good or ye some have no suffisamce.
 Of plente and if ther be abundamce.
 In your cofres and in your heirtis neede
 Of lordly conceptis may it not proceede

Whan Alisandre ded was/ and i grave
 And his tombe wrought of gold ful richely
 As kyngis dymite/ mole axe and crabe
 Syberis philisophres/ drowgh hem my.
 Ther to/ and as son of hem stood ther by.
 He seide thno/ among the folk alle.
 Seeth sonich a chamnge/ is neare now be falle

¶ This Alisandre maade yestur day
 Of gold he weseom/ but gold maketh now.
 Tresow of hym/ as ye be holde may
 An othir philisophre/ seide eel how.
 Al this world yestur day/ was nat y nough.
 To stopen Alisandres covetyse
 And now thre elnes of cloth/ hym suffice

¶ De Alexandro.

¶ Worthy prynces two/ now taketh heede
 As hardy deth is/ now for tussayle.
 As the dyde Alisandre/ whom in drede
 Had al this world/ what myght his force abayle
 Agayn deth/ no thynge sanz fayle
 For though that he swerd were of chybalye
 Deth threwe hym down/ to ground and leet hym lie.

With how gret labour/ or with how gret peyne.
 Men myne good/ to the world lebe it schal.
 To the pyt goth nat/ but the careyne
 And though gold were grave/ ther myght al.
 Bat myght it helpe/ beth nat goldis thral.
 Onffiseth to yow good/ ye prynces bothe
 With pees and reste/ arme yow and clothe

Whan ye have stylen/ and fontyn al yow fylle
 Pees folwe mote/ but good were it or thame
 That pees were had/ what lust han ye to fylle
 The blood that cryst with his blood bought/ whanne
 He on the croos stuf/ O lady seynt Anne.
 Thy doughter preyre to be seche hir sone.
 To stynte of verris/ the dampnable wone.

¶ Alisandre
 covetyse
 yestur day
 to stopen

Libro m. de revelacōibz The booke of revelacōne of Bryde
 s^re Brigide Expresseth how crist seyde hur yn to
 Jam pees verray ther I wole abyde
 wher as pees is noon othw wole ydoe.
 Of framice and Ingelond the kyngis two.
 If they wile have pees pees perpetuel.
 They scholn han thus hur booke seyth woot I wel.

Sed pay beva no pteff
 haberi nonem. Bel etas
 iusticia diligantur
 But verray pees may be had be no weye
 But if trouth and iustice loved be.
 And for that o kyng/hath right forthy maye
 He matrimony pees and unite.
 Wher had cristis plesannce is souch/thing he
 That right heyr is may the reme veroyse
 Stynting alle fyrst debat or merre or noyse

Syn pees is soules helthe / as ye may se.
Conformeth yow ther to in al manere
for love of hym that starf vp on the tre.
And of mary his blyssful moodu. Deere.
yow tryf and yow debat / leyth on beere
Of pees and reste / entureth now the bsage
And whan ye may knyght vp / wrych marriage

O pees/ approche/ and drye out merve and sayf
 frendshipe appeere and hamssh hate.
 Tranwillite/ rebe thou pre/ her lyf.
 That fervent is/ and lebe for to debate
 ye thre vertues/ now late se abate
 the malice/ of the foule vices thre
 That verray foos been/ yn to al cristenete

Christene prayere for the lobe and aare
Of hym that is kyng of kyngis alle
Respecth yow hertis and to seeb yow draone
Considreth what good may ther of falle
The hom taketh and leuith the galle
The sterre iuge in his iugement.
May do but right war his pmissment.

What disobeyaunce and rebellious
 What wil ynlynyn and what ynkeendenesse
 May he preebe in yow that defractions
 Soon of man his hand werk soothly yasse
 It most needis fure his rightwysnesse
 Ageyn yow stynteth at his reverence
 Secreth his grace and his benevolence

from hens forth late ther be troyt yow be
 So vertuous a styf for gaddis sake
 That ye of pees and love and charity
 May styf be late yow pyte noon a make
 That long hath slept and pees be troyt yow make
 And on the foot of crist our redemptour
 Werreyeth ther bythet yow bigon

Up on the mystreamtis to make merre
 And hem on to the feyth of crist to brynge
 Good were ther ynnemay ye no thyng erre
 That were a meritorye werpyng
 That is the wey on to the congheryng
 Of hebenes blyse that is endeles
 To which yow brynge thanctour of pees Amen.

Explicit.

Verba compilatoris

a lityl booke who yaf the hardynesse
 Thy wordys to pronounce in the presence
 Of kyngis myght and pryncys worthynesse
 Sethe thou alnabyd art of eloquence
 And thy approachist thou his excellence
 Alnabyd saby thy byrtyl have also
 I am ful sure his humble patience
 The yebith hardynesse to do so

But o thyng I bot whole go ether thou go
 I am so pryncy on to thy sentence
 Thou hast and art and wylt be edwys
 To his ghyne of soch benevolence
 Thou not do to hym dede reverence
 In wordys thy herte is not the lesse
 And yif thst be to his magnificence
 Do be thy ved his helthe it shal witnesse

Peseche hym of his gracions noblesse
 To holde the excusyd of thyng innocence.
 Of endurynge and with hertie meeknesse
 yf any thyng the passe of negligence.
 Peseche hym of mercy and indulgence
 And that for thy good geve he be not so
 To the that al seyst of lobis fervence
 That knowyth he that no thyng is hid fro.

Weere endith Epil.
 De Begynne principu

Wemst thou that thou doost nat wythlydly
 That so many a manys sustenance
 Thy self withholdyst fool yis hardely
 Thou that of richesse hast gret habundance
 And to the needy geyst no pitance.
 So lesse offendyst thou than he that shal thy
 yven out of here good and fro hem it takyth

Thus may thy style lymyd be to theste
 As a theef in this world is hangyd here
 For good which that he of the peple veste
 So shal thou hange in helle and bye it deere
 But yf so be or thou go to thy leve
 Thou correcte thy gredy appetyte
 And of freyght keepynge empte thy delyte

The bred of hungry peple thou withholdyst
 And shettyst up the nakyd manys clothe
 That covere hem shoulde yf thou onght of god toldyst
 For to do so thou woldyst be ful loth
 Al that thou getyst to hyd place it goth
 As many men her good thou hem berekyst
 And thou velebe myghtyst and it belekyst

Who so fro the poore manys cry
 Stoppyth his eye though he lokede crye
 Shal not beherd and more ovis rede.
 His dayes shal encrece and multiplye.
 That darre hant it is no lye
 More is no thyng than to love money
 As that Ecclasticke weel can seye.

¶ Surient in fame
 est e.

Heere begynnyth Booke of the consolacioun
of philosophie.

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translated by John Walton or
Waltworne, though he calls
himself John Thibaud alias
Waterbooke

A suffisance of lymyng and of myt.
Defaute of langage and of eloquence.
This werk fro me schulde have with holdyn yit.
But your heste hath do me violence.
That needys moste I do my diligence
In thyng that passeth myn abilitie.
Beseechynge you to your noble excellence.
That be your helpe it may amendyd be.

This subtil matier of boecme.
Heer in this booke of consolacioun.
So hy it is hard and curions.
Molter abobe myn estimacioun.
That it be nought be my translatioun.
Defoyled ne corrupt to god preyse.
So helpe me with his inspiracioun.
That is of wysdam bothe lok and kepe.

As fro the text that I ne paye nought.
But keepe the sentence in his trewe entent.
And wordys eek as mygh as may be brought.
Where a me of meetre is not resident.
This matier whith that is so excellent.
And passeth bothe my comyng and my myght.
Do save it lord in thy gobernement.
That canst reforme alle thyngis to right.

I have herd speke and sumwhat have I seyn.
Of dyvers men that wondre subtilly.
In meetre summe and summe in prose & leyn.
This booke han translated sufficiently.
In to englyssh tonge wol my.
But I moste use the myttis that I have.
Though I may not do so yit forthy.
With help of god the sentence shal I save.

To Chaucer that was flow of rethoryk.
In englyssh tonge and excellent poete.
This woot I wel no thyng may I do lyk.
Though so that I of makynge entremete
And comere that craftly dooth to ete.
As in his booke of moralite.
Though I to hem in makynge am comete.
Yet myste I shewen forth that is in me.

*Contra eos deos
alienos invocant.*

Nought lieth me to labour me to mife.
For on these odes / poyntes derbe.
For crist seyth / such thing we shoolde refuse.
Witnesse is on ierom / the hooky clerke.
It shoolde not be / a cristene manys werbe.
The false goddes namys / to venerate.
For he that hath resayned / cristis merke
If he do so / trust he is entrewe.

Of tho that crist / in hevene blysse shal.
Such maner werbes / shul been set on hyde.
For certainly it needith nat at al.
To mete now / the dedys of Ennyde.
Be for to hyde that ennyde be our gyde.
So that we may / oure foule lustis myne.
No myght / confayle / the goddes preyre and hyde
As Apollo and Vener / to be lost in hymne.

And certayn / I have tasted wondur lyte.
As of the welthe of Caliope.
No wondur though / I simply endyte.
Yet wole I nought / in to resiphoie
Calle / me to ote / me to negare
Beseeching / aftur craft of elquence
But preyre that god / of his benygnte
My spyrte enspyre / with his influence.

So that in sthensthip / and in confusioun.
Of al this foul worldy wreathednesse.
He helpe me / in to this occupacioun.
In honow / of that soverayn blyssfulnesse.
And seek in reverence / of your worthynesse.
This simple werk / as for myn obsequence
I shal begynne / aftur my symphilnesse
I wole soo / to your serbyse and plesamce.

Incipit prologus libri 2000.

The while that Roome / was regnyng in his flowes.
And of the world / heeld al the monarchie.
Sche was governed thame be Emperoures.
And was renowned wondur noble.
Hyl pryde / had set her hertis vp on hye.
Thame gonne they / for to vlen cruelte
And regne by rigour / and be tyranye.
In soor oppressioun / of the commynalte.

for right as poberite / canseth so birnesse.
 And feeblinesse / comforteth contynence.
 Right so so birnesse / and sekyrnesse.
 The mordreer is / of vice and negligence.
 And poweer also / canseth insolence.
 And ofte honow / changeth thewes.
 Ther is no more / perillous pestilence.
 Than hy estat / poven en to byrgenes.

¶ Nota de merone

Of which was mero / on the principall.
 That swich maner tyranny began.
 Though he bar dyademe imperiall.
 Yet was hym self / a verray cursed man.
 So cruel he gan to regne than.
 He slough his modyr / and his mayster bothe.
 And moche he dede / that I ne telle can.
 Who so it hath red / knoweth wel the sothe.

The heed of holy churche / he slough also.
 Seynt poul / and petyr / bothe on so day.
 And aftur hem / ful many othir mo.
 And of hym self / I dar wel say.
 That poule writeth thus / it is no nay.
 And seyth / now is the foume of mylkenesse.
 And figure / right as antecypt lay.
 In whom shal ben / al maner unkyndnesse.

For they that trewly / teche cristis love.
 To make men / forleten / of here vice.
 Antecypt / myl pursewe hem / therfore.
 And al this preching / sette at no pryce.
 So was he yoven / to lustis and delpce.
 That what desyr come / in to his thought.
 He wolde it doo / with oute more abice.
 For no thyng therfore / spare wolde he nought.

And he that wolde / a geyn his vices speke.
 Conserlyng hym / his lustis to restrayne.
 With oute more anon / he wolde be wreke.
 He wolde hym putte / in turment and in payne.
 And he that wolde his lustis / onght withstayne.
 He was but ded / yf that he wolde appeere.
 For swich a cause / boecome was slayn.
 Of whom this processe / aftur techyth heere.

*¶ Nota canfam
 mortis boecy.*

The yer of cryst fyve hundred and fyftee.
Where Anastasius was Emperour.
Boecius the same that I of mene.
In Rome he was a noble Senator.
But tho in maner of a conquerour.
Theodoricus reigned in itale.

He hadde it wonne by conquest and batayle.

For Anastasius was not y lyk.
He nought so strong of myne at laste.
He was consenting to Theodoryk.
To regne in Rome and holde it at his heste.
And wolde hym selve be in the este.
He seyde it was acordant to his hele.
And for his eld forsothe he ches it maste.
For Romayns been wol perillous with to bele.

This kyng of Rome thame Theodoryk.
Was full of malice and cursydnesse.
And for cause he was an heretike.
The cristene peple gan he sore oppresse.
Boecius with al his bysynesse.
Withstood hym evere sparyng noon offencis.
And hym present wol ofte tyme expresse.
Rebels his unlawful judgementis.

He spared nought the helthe of his estat.
But ew he spak ayenst his tyranie.
Wherefore the kyng had hym ofte in hat.
And hym exiled in to limbaudye.
To prysom in the cite of pabye.
Wher yn he was for a recreation.
Remenyng hym self and philosophie.
He wroot this booke of consolacion.

*¶ Quomodo Boecius
erat apud pabye
mencio de rathis.*

In prose and metre entrecangeably.
Which set is in colom wondurweel.
Of Rethoryk and endited craftly.
Sche myng that these welthys temporel.
Ar nought to be desired neveradel.
Re worldly mytheef no thyng for to drede
Enforoyng vs be resom naturel.
So beven fully for to taken hede.

Justinus Imperator

*Heretica Rome
Arriam vocat*

When Anastasius had made his son.
As tyme of age in to his deeth hym drewe
Than after hym was Emperour Justin.
A noble knyght a feythful and a true.
For crystis lawes wondur wel he knewe.
And kepte hem as a verray crystene man.
And heretikes faste he gan putsewe.
That Arrians were clepyd than.

His letters in to Rome than he sent.
For to destroyen al this heresye.
And fully gaf hem in comendement.
That they schoold put hem out of compaignie.
Theodoretus took this wondur hye.
For he hym self was only on of tho.
This message he repelid bitturlye.
And made answer it sholde not stondyn so.

And smoor but if the Arrians myste.
Han fully pees and granted hem ayen.
He wolde not lebe son in al the cote
Of crystene that he ne schoolde stien
And thus he bad the messageris seyn.
That yf he wolde with Arrians stynde.
Say to themponw in wordis pleyne.
Of crystene myl I lebe noon on hye.

Nota de pp Johne

To Constantyn noble he sente a noon.
Of Senatoris which that hym self left.
And so among othir pope John.
And bad hem labour en for her owne best.
And remffully they maden her request.
That Justin sholde the mandement releas.
For the crystene myght not been in rest.
But he granted Arrians pees.

Thempow his malice vnderstod.
Remquely he granted hem here boone.
And wel he thoughte that it was good.
That mateer for to cessyn tyl eft soone.
And bettir myght it afterward be doone
By good abyde of myseve ordynance
The Arrians so he lett allone.
To se forth her olde gobernamce.

*¶ Theodorice in
perator posint
boem more apd
myelanc.*

These messageris to the kyngis pay.
Betowndes not / so hastily ageyn
As he desired / at assigned day.
Wherfore in herte he hadde greet dysdenn.
And boece that lay in prysom and in peyn.
Exiled in the cite of pabye.
In myelanc / thame he made hym to be slayn.
In pabye been his bonys sekyng.

*¶ papa godes p
Theodorice
benin erat meau
ceratus.*

And whan these messageris atte laste.
Betowndes were in herte he gan to breme
And pope John / tho in prysom he gan to caste.
Al feer / in to the cite of Taberne.
And maade hym closed in a narwe deme.
Wher he ne myghte twyne hym self / ne mynde.
And sooth to seyn / he wente hebiw theme.
Out of his lyf / there he maad an ende.

*¶ Symachus Taberne
interfectus Theod.*

Also the worthy / nobil Symachus.
That was a man / ful grounded in al grats.
That is in herte / was herowis.
Ther left not / smychoon as he was.
With onte cause / forfet or twespas.
At Taberne eek / he slongh ham cruelly.
And afturward / in that same plas.
The nexte yer / he deyde sodenly.

*¶ Ayoute subitanea
Taberne Theodorice
moribatur.*

And as seynt Gregory dooth hym self myte
As his stologe / mayth mencion.
Ther was that tyme / in hooly hermyte.
As he was / in his contemplacioun.
He saw Theodorice / in abysom.
Be tyme Symachus / and pope John.
Right as a thref / to his dampnacioun.
How he was led / and aftur that a noon.

*¶ Not visione here
mte.*

In the yle of mylcan / was he cast theme.
That ful is of feery flamme of helle
Ther in alayn / in peyns for to breme
And with the foule feendys for to dwelle
For tyrantys / that so feere been and felle
Smich reward is awayed / for her meede.
I sey yow / but alle bookeys telle
Now to my purpos / tyme is that I speede.

And ebery lord/ or lady/ what ye be.
 Or clerk/ that liketh for to rede this.
 Beseeching lowly/ with humble.
 Supporte/ wher I have goon amys.
 Correcte only/ ther that needful is.
 Of word or sentence/ be not as it shoolde.
 My self I am/ unsuffisant y mys.
 For yf I conde/ better a do/ I wolde.

Explicit prologus. Incipit liber primus.

*Arminius qui quondam studio florente peregr.
 Felibus seu mestos/ cogor iure modos.*

Flas I wreache that whilom was in melle.
 And lusty songis/ ysed for to myte.
 Now am I sett/ in sorwe and vnselte.
 With mourning now/ my myttis must respyte.
 So redyng mysse/ techeth me tentyte.
 Of woo/ with weeping/ wetyn they my face.
 I hus hath disse/ destroyed al my delite.
 And brought my blisse/ and boncheef al bace.

And though that I be mystheef/ now be meete
 That false fortune/ loyeth thus on me.
 For drede fro me/ myghte these mysse lette
 Me for to seave/ in myn aduersite.
 My ioyes/ they were al in my iolite.
 Of yowthe that was so gladful and so greene.
 Now they solacen/ my dreery destyne.
 And in myn age/ my comfort now they beene.

Unwaully Age/ cometh on me hastily.
 I end on me/ for harm that I have had.
 And forwe/ his elde/ hath gotyn to be my.
 Hoore herys on myn hed/ to rathe be sprad.
 Al toome of blood/ my body wexeth bad.
 My empty syn/ beghyneth to tremble and quake.
 I knowe no cause/ wher of I shoolde be glad.
 But socowles/ thus am I al forsake.

A deth of men/ a blissful thyng it were
 If he wolde spare hem/ in her lustynesse.
 And come to hem/ that been of hym cheere
 When they hym calle/ to slaken her distresse.
 But owt alas/ how dul and def he is.
 Mythyng a may/ from wreache whan they clepe.
 And waueth thame/ with wondyr cruelnesse.
 The eye for to close/ that mayle and wepe

But whil fortune / vnfeithful and vntrewe.
Of lusty lyf / was to me faworable.
Wol Ioseph / myn hed som he drew.
The causil how of dethe / vnnmerciable.
But now / the changabil and instabil.
Hath turned / on to me / hwe cloudy face.
This wretched lyf / that is vnconfortable.
Wyl drawe along / and taryeth now allace.

Wherto ye freendys / made yow abamnt.
So ofte tymes / of my felicity.
This worldy welthe / is not perseuerant.
Ye new abiding / in stabillite.
For he that fallith / out of his dignite
Ye knowe weel stable / was he nought.
Ye he stood new / in no ful prosperite.
That in to mystheef / is so lowe y brought.

*Prosa pma.
Theod. sum*

In mourning / thus I made my compleynt.
And for to wryte / my hyngris gan I folde
For drednesse / I was al feeble and feynt.
That of my lyf / almost no thyng I tolde.
But vppward atte laste / I gan beholde
In sooth I seey so fayr a creatur.
I coude hwe not dysteyn / they I wolde
So seemly / here schap / and here feture.

Soche was so wonder vberent of here cheer
Hwe colow / eet so lybely and so bright.
Hwe eyen bremmyng / seemyng as for cheer
Passyng ful fer / aboue manys sight.
And though she were / wol fresh and clene of myght.
As she hadde been / wol yongly of corage.
Yet sheined she / to ebery worldy myght.
That she was obwpassed / manys age.

Hwe stature was / of doughtful iuggement.
Sum tyme thus / of comons manys meet.
And sum tyme was / hwe stature / existent.
That with hwe hed / she seemed hebenes beet.
And othw while / so hwe hed she geet.
Soche perceyd hebene / and myght no more be seyn.
So that the myste / the sight of here for leet.
And al oure loobyng aftw / was in beyn.

Here clothis wrought were / of thredys smale.
 But subtil craft / of mater perdwable.
 And with here hondys / be here owne tale.
 Sche hadde hem wrought / & trouwe it be no fable.
 The beaute of hem / was comendable.
 But dust they for leten / as for elde.
 As ymages that in smole / had stonden stable.
 That been not wassen / ne wytt / not but seelde.

And the hem benethen / maad she hadde.
 So as I conde it knowen / a gryptish. p.
 And in the bordure / al aboben & radde.
 And ther also / she hadde maad a f.
 And so be threen letters / I myght se.
 Lp a laddyr / what ewe it mende.
 Wher on men myghte alwey fro gre to gre.
 Fro ther be nethe / upward ewe astende.

Rebetheles / sum men / be violence.
 Had byt this cloth / and peccas born a wey.
 Synch as they myghte / with onte reberence.
 And dedyn ther with / as was on to here pay.
 This creature / of whom I gan now say.
 In hwe right hond / smale booke were.
 And in here left hond / this is no nay.
 A ceptre / ful myth dede she bere.

And whan the woman saw these myses there.
 On to my bedde syde / approchyn my.
 Entending wordys / to my weeping chere.
 Sche gan to looke / up on hem ferbently.
 Who hath she seide / lete in this company.
 Thus with here song / the syb man to please.
 That no thyng helpeth hym / of his malady.
 But rather dooth hym grebance and disse.

So these it been / she seide / that folkys feede.
 With swete berry / and corrupciom.
 And tendir hertis / makyn for to bleede.
 With thornys / of here foul affectioun.
 They sleyn the worthy / for futes of resom.
 And mylled fyrntes / brungen in blage.
 This is the kynde / of here condicioun.
 And nought at al / the seelnesse tasswage.

Yet for ye she sayde with yowre daliance.
Had for me drawe from fool & profitable.
Weel lasse it wolde have don me displeaunce.
I myght have susteined that / as suffraunce.
For why / which a fool that is unable.
May not be harmed / of my bynesse.
But this that stode / eue in stode stable.
Schoolde nought befornden / with yowre folyes.

But goo ye forth / out of my presence.
Yowr swetnesse / wolde byngen hym at an ende.
I shal hym save / with salbe of my science.
That shal be more comfort / on to his beende.
And thus that comp any / a wey gan wende.
And bittuly abashed / of hyre blame.
Schemyng in sooth / the habyt of hyre meende
Hangyng down to grounde / hwe hed for shame.

Shame / that for teyrs / say rightnonght.
Merbeyled moche / what woman this myght be.
I wondred also / grethly in my thought.
That so imperiaall / of andorite.
Sche made that meyne / smertly for to flee.
I was abashed / and heeld myn heed to grounde.
What she wolde doon / or after sey to me
Shame / a bood / and heeld me stille a stomde.
In to my bed / than gan she myhe neer
And on the corneer down / hyre self she sette.
And sadly began / beholden on my cheere.
That so was with teyrs / al be wette.
And right thus / began with onte lette
Compleynyng on my per-turbacion.
For cause of my sheef / wher with I was mette
Of me she made / this lamentacion.

*Incipit secundus
Gen qm preceptu* **H**as she seyde how this mayns mynde
Is casten down / now in to deep derkenesse.
Forletyng the cleer nesse / of his propre bynde.
Wyttyng for to goo / to straunge derkenesse.
As ofte tyme / as noyons bynesse
With onte mesure / begynneth tenecece.
Whan worldly mynd / with mysheef and distresse
Hath hym beaft / out of mysheef in pece.

This is the man that whilom was so free
 To whom he craft was yoden for to come
 Up on the hebenes to beholde and se.
 And to mesure the meebing of the some.
 By wylt also comyng had he womme.
 How the moone chaungeth for to preebe.
 And what recone the sterres thame come.
 And here speerys how directly they meebe.

As victor hath he sotly conquered.
 And al this craft nombere comprehendeth.
 Fro whens eel these myndis been awered.
 The smoth se that turneth so and wyndeth.
 And why the sterre in the ves est aryseth.
 And est in the west dom gymeth to dwete.
 And what spyrte so bisily intendeth
 The romde world to weye al aboute.

And what attempteth so the lufy howes.
 Of thilke fayre fyrst someer sesom.
 Arrayeng it with rede rose flowes.
 Which in wynter scawe been and chesom.
 Al this loo conde he sowe he verray resom.
 In fulle veris who is that he feedeth.
 With grete grapes that the peeple plesom.
 And othw futes that al needeth.

Wont he was also to seeke and knowe
 The prebe causes for to telle of bynde.
 Allas mytles now liff this man wole logre.
 Under wol heby bondys that hym bynde.
 And now can he no comfort fynde.
 But hebyly his cheer he hath dom folde.
 So is he al dismayed in his mynde.
 That needis wreched erthe hym muste beholde.

Of medicine.

But now of medicine god sthe have we neede.
 For in compleyntis liff no remedye.
 On to that purpos let oure werbyz feede.
 Soche sett here eye on me enteknyfhe.
 Art thou not sthe seyde which that I.
 Have fed with mylt whil thou were tendw of age.
 And sthe with tendw metis tendwly.
 Tyl thou were wape a man of strong corage.

And yethe / I pat the armonv good and strong.
Which but of thy self had cast fro the.
Thou stholdest have be dissesed / with no wrong.
But have been seure / from al adber site
why art thou styll / knowest not me.
Is it for shame / that thou stoned ware.
It seemeth / that a stomping hath oppressed the.
Not sthamed / but astoned / that drede I more.

And whan she me say / Dumb and styll.
Sehe leyde her hond / wol softe on my brest.
As heere she seide / no peryle is of ylle.
This man is with a litargie arrest.
A comon feelnesse / that men han opprest.
Which onte of mynde / hath hem self forlete
Wol esly this man / schal be redrest.
A lityl / what he hath hym self foryete.

He schal remembre / weel and esly
Of I may first / make hym for to knowe
I schal his eyen / mynyn tendurly.
Of clondys derke / that han hem oburgrome.
And than I schal amenden / as I trove.
A pleet she lapped / of her gawnement.
My eye / that with weeping were besflowe
Sehe dyed / tyl al the derkenesse were went.

eloquela 280 ecij.

Had whan this clowde / was clensed fro myn eye.
I was a noon / restored to my sight
Bright as whan the clowdys / clappen in the skye
The some letted it / to seme a donn his light.
As veyny clowdis / maken a maneer myght.
But whanne a north wynd / canseth hem a way.
The some begynneth / to stheve his beames bright
And as it were / byngeth a geyn the day.

Bright soo / and noon othir wyse
This dreerynesse / out of myn herte gan recche
I looked up / and gan me bet abyse.
If he myght knowe / the bisage of my leche
Than knewe I weel / be bisage and be speche.
Myn owne gentyl norice / philosophie.
That me was wont / to wiffen and to teche
And fro my yonth / had me in compaigne.

O where 1571 my most hyfynal mayfresse.
 Of alle vertues and of honeste.
 What doo ye heer now in this mildur nesse
 That thus come down out of that soberynesse.
 In to this exile whether be cause of me.
 As guilty maad also of my trespass.
 yt ne beseemeth not to your soberynesse.
 For to be seene in this unworthy plas.

O where now 1571 the scholde i the forsake
 Syth thou for me art falsly put in blame.
 And not the charge also ypon me take
 The which thou beyst for enbye of my name.
 To philosophie it were reprof and shame.
 To lebe an innocent in such bybrayde
 And now at erst redoubte me of that game.
 That is not newe to me ne byassayde.

Trowest thou that i be now at erst assured.
 Of myllere folk with peryl and damage.
 From habe i be turmentid and trawayled.
 With fool hardynesse and foul outrage.
 Be forw plato in tyme of eldere age.
 And whil that plato leyd presently.
 So Socrates was slayn and had to wage
 yn my presence a crowne of victory.

Who Eprouiens and the Stociens.
 His heritage of his opynion.
 They chose to hem as for defens.
 To mylfalnesse in ech a porcion.
 And mo of which i make no mencion.
 They hem self enforced with here subtilite.
 And droven his wordys to here intencion.
 Of here opmatyf felicate.

This same folk in party of here pray.
 This cloth they caughte that i my self had webyn.
 And though that i withstood and seyde nay.
 To rende and kute it they wolde not lebyn.
 And with the cloutes they hadde be webyn.
 They wente here wey and wende al had be weel.
 As foolys right they dede and hem self dysseyn.
 And wendyn i had goo with hem everidel.

And so for cause that they these peccas bere.
loo som supposed as foolys bittirly.
That these hadde be with me famyliere
And in myn housold been abidingly.
And so though erronnes of this company.
many a fool is out of the way.
Be hem they been perverted perlonshy.
And weene that al be wysdam that they say.

Hast thou not herd telle of Anaxagoras.
That was exiled loo be cause of me.
Of Socrates that enposonys was.
How Zeno was turmentyd with a netle
And though that this be strange thyng to the
yet Camo and Seneca as I to owe.
And Soran also yet in thy mynde be.
For this wil that thou wel knowe.

Brought ellys these brought in to distresse
But for they were fowmed in my love.
But al only as in here bysynesse.
So mylde folk that hated hem therfore.
It is no thyng that is to wondur fore.
Though we be steyd with stormes of disese
Syn that our purpos hath been euer more.
So mylde folkys myllis for to displese

And though they be ofte huge in abundance
yet not for thy it is to be repressed.
For why they be with oute governaunce
And not but fool of erron hath hem meebed.
And if that they be erron thus contreebed.
Drepe me ofte with strengthe and be assenteth.
Oure governour be hem may not be greved.
His treson al in to his tort he fetteth.

These foolis to abyde they contently
In beyn thyngis that may hem nat abyde.
And we that sytten in this tow on hy.
Al serve y nough fro hem that be assayle.
In much apaleys strong of apparayle.
Where that these foolys may not be atteyne
we stornen hem of al here waast to abyde.
here bysynesse is eberidel in beyne.

¶ Quisquis.

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HOr he that standeth cleer/ and ordnat
And provide happe/ suffreth bndurshde.
In al fortimes he standeth freyght al gat.
In wele and woo/ can evenlich abyde.
The woode see that flooreth to every syde.
Hym dredeth no thyng/ of his cruelte.
For combyng/ botmes hete/ lyst not shyde.
He greveth not/ but stant in so. Degre.

That foule feer/ that out of helle reeketh.
In the mounteyn/ that cleped is Vaseline.
The thundur light/ that his trees breketh.
He ne dredeth not/ what is it that he mene.
Why drede ye thame/ wreathis that ye bene.
Feers tyrantie/ that been with onte myght.
Putteth fals hope/ out of poure hertis clene.
And feythfully drede/ putteth fro yow sight.

For yf thou no man/ thyng/ of a man desyre.
Re what he may doo/ than hast no drede.
Thou shalt desyre the wreathed mannes ire.
And in no wyse/ he may the nat mysbeede.
Who so hopeth onght/ in dredeth ober neede.
He casteth a wey his scheels and his constable.
And knetteth a cheyne/ with which he may hym lede.
Wher that hym lyst/ to hym unprofitable.

Feeleth thou not/ whether my word be soft or scharp.
Or sthe/ with thyn herte ententifly.
Or art thou lyb an dyse/ in to the harp.
That is not meebed/ with no melody.
Yef thou conedist help/ or remedy.
That muste by hele the wamdes/ that the grebe.
The thame abowre/ to me oppnly.
And hyde it not/ the wyl relebe.

I drongh to me/ the myght of my courage
He been qd/ that brought me in estat.
Dredeth it now/ to telle yow my damage.
That hath me holde/ in yow presence al gat.
He metyn in what degre/ I stood but lat.
He meebrith not yow/ the manner of this place.
Is this the library/ wher with me ye sat.
Whan ye were al my ioye/ and my solace.

Debyn thynges/ dyspnting there with me.
And othw sciencis/ that wol lufte were.
Whan that with you/ I stood in this degre
Was thanne this thabite of my cheere.
Whan I of you/ was wont to seeke and leere.
The prey poyntis/ longyng to nature.
How that the sterres meebed fer or neere.
Dyspnting it be nombres in figure.

How myng in me the maneer of my lybe.
Lykly in to me/ hebenly gobernamce.
Teaching me/ to be contemplatybe.
I yelde you thank/ with lowly obeyfance.
This was a sentence/ of pouwe or dynamce.
Which plato wrot/ yf I it vnderfonde.
A blyssful thyng were comon gobernamce.
Yf only wyse men/ shoolde it haue in honde.

For yf that these that bsen gobernement.
In wysdam/ wolde spende here bysynesse
And plato also/ to this same entent.
Hath taught be this/ thyn owne lore it isse
To wyse men/ a needful cause is thisse
For to desyre estat/ and soberentyte.
Yf mylled folk/ that wolde goberne amysse
Resayben estat/ and harm/ the comonalte

For yf that wyse men/ and vertuous.
Shoolde this estat/ and soberentyte forsake
Than othw mylled men/ and vicious.
Wolde be fulfayn/ the same stat to take.
And synch as they been/ soberynes wyl they make.
And the persones/ shul be set at nonysht.
Thus sholde wrong/ myllednesse a make
And wanthe and vertu/ be to grounde brought

But shewing therfore/ pouwe and coryte.
I hadde desyr/ to this entenciom.
That I hadde lerned/ of you be mynte
To putte it forth/ in execuciom.
Witness by on you/ owne distrecciom.
And god that you/ hath set in manys meende
I cobernte nebu/ noon administraciom.
But comon profyt/ was bothe cause and ende.

yf that I have had.

Yif that I have had any hebynesse.
 Of mykede folke/as is oppit evidence.
 yn mentynance of trewthe/and rightwysnesse.
 Of verray freedam/of my consience.
 Of myghty men/I spared noon offence.
 When comynge the peple wolde oppresse.
 I mette hym there/with myghty resistance.
 And ofte sette hym/of his mykedenesse.

And Trygwyll probost/of the kynges hon.
 Ham often caste I hym down/of his malice.
 And many a poore man/and angurishon.
 That were assent/by cursed covetyse.
 Of men/that ful of benyng were and byce.
 I halpe hem ofte/out of here adversite.
 For to defende hem/out of synch folys.
 Loos myn estat thus/I prync in pparte.

Fidelitus Boecij.

Ther was never man/that me fro right drov.
 To wrong/by favow/be frendshipe/or be wage.
 But when I sangh the contres now and now.
 He put in thraldam/and foul shage.
 What betwixt/and what be cariage.
 And what be raven/and extorciom.
 As sore me greebed/the harm of that damage.
 As they that suffred/the tribulaciom.

And probince/that hight Company
 was sore oppressed/in a deer pece.
 That noon myt selle corn/ye by.
 Eyl that the kyng/had solde by his gervicer.
 At synch a pryce/so greebous and so deer.
 That poore men/were harmed and anoyed.
 Than I with stood the kyngis officer.
 Wetyng the kyng/that statnt/I destroyed.

*Theodoricus
ista egit.*

*Paulus soluebat
inter parte de
me empti Theod.*

Paulinus consul.

*Paulus hominis
f. officiarum solui
eunt a denotauit
eunt bona sua.*

And paulyn eel/a Consul of Roome
 with paulus hominis/was oppressed so.
 That they his goodis/falsely hym be nome.
 Althyn that was consul also.
 I restred hym/whether they wolde or no.
 That was a jugged/to a greebous peyne
 my self alone/to taken hym ther fro.
 Of Cyrian/I suffred/gret dyspeyne.

*Cyprianus accusator
Albin.*

Albinus consul.

That hadde accused hym how seemeth now.
In palers have I hate and envye.
For love of right and were not this y nowigh.
For to be favoured of the commalte.
Syn I no frendshipe have as toward me.
In kynges halle I have no love deservyd.
The seemeth thame I sholde the swere be.
With outeforth where I have love deservyd.

*¶ Basilus accusator.
Procy.*

But now be whom was I accusid thus.
For sothe of noon was of honest fame.
But conther was that highte Basilus.
The which befor had be founde in blame.
And out of office was he put with shame.
And sith he syl at my shereef and at neede.
He was accept accusour of my name.
Stered ther to be yeste and be meede.

*¶ Candensius. Epili.
accusatores Procy.*

Yet othw two that han me thus desoyled.
Were Candensius and Epiliom.
Which that the kyngis juges had exiled.
For certeyn smet that they hadden don.
But in to Sentnary thame been they goon.
Hem to defende ageyn the kynges lame.
And knowing this the kyng commanded soon.
That out of Sentnary they shoolde be drame.

But yf they boyded the cite of Babenne.
Be tyme assigned at a certeyn day.
And in here front with an yren sholde they brenne.
And be compelled for to goon her way.
On to this fals atteynt what shal I say.
Or to the kynges envysed cruelte.
Up on the same day it is no nay.
They were admitted to accusen me.

Whethir myn art and myn occupaciom.
Han thus deservyd falsly to be blamyd.
Or ellis so that my dampnaciom.
Hath rightid hem that wayton is were proclamyd.
And was not fortune heer of half a schamyd.
That I hom the rewarded not myn innocence.
Syn or thynesse of hem that me diffamed.
Sholde non han mad in myn absence.

*¶ Causa appella
1018 200211.*

*¶ Interrogacio
28. p.*

But peradventure ye wolde weten the ground.
In to this exile why I am remeembred.
I wolde the Senat had been hool and sound.
And in no wyse hyndred nor repleebed.
This is the cause that I am thus agreeebed.
But ye wolde wete the manner eberidel.
The cause of letters which I have berebed.
From hem that wolde the Senatonr appel.

Maystresse what wil ye drewe now.
Schal I this blame forsake or calle ageyn.
Lest it scholde be schamful to you.
Say sekerly I schal it new with seyn.
I have it maked and eke schal certeyn.
That Senatonr is stoden in vest and pees.
But thacuse here aftur to restreyn.
Or lette hem ought of that entent heres.

Whether for to myllen here prosperite
Scholde been avert as hymne and felony
And certaynly hem self in her degre.
Han putte on me that point of treachery
But ful brennity that to hym self doothly.
He may not change the meryt of my dede
Thongh that the foolys hemself wolde destruy.
My good myl is worth than and meede.

But in to my doom of Socrates.
How so that eber it stonde in here entent.
I trome it be not lesful neber lestheles.
To hyde a trowth or to falsed assent.
And not for that of this how so eke be ment.
yt speedeth not my selven to excuse.
I put it hooly in the iuggement.
From of you self and othe wyse.

The proesse of this matere eberidel.
I have it wete and put in remembrance.
That men here aftur more consaye and fel.
How wrongfully I suffred this grevance.
But thilke letters of here ordynance.
That in my name were traytonrly contrived.
If I had hadde that liberte parcharnce.
Here fals fraudes scholde have been preebed.

Or hadde I at the exammacion.
My self be present / whan I was accused.
By here owne apert confession.
I trowe they sholden me fully han excused.
This liberte werg good to been used.
But now what liberte shal I abyde
wppn answere / soothly shools not be refused.
If ebur I sholde that liberte betyde.

*¶ Camus accusat
¶ Gayn.*

As Camus to the kyng answerde.
That was accused of conspiracy.
Had I sayd therof / ought known or herd.
Ehon sholdest no thyng known secretly.
And sooth to seyn the same wyse wolde I.
A lityl bet my letters have bestowen.
And also perswaded hem / so pryncely
That therof the kyng / ne shoolde have known.

Yet hath not / mowmyng dullid my mynde
That is the cause that I compleyne.
That myllde folke be alwey so unkynde.
I geyn vertu / swich malice for to leyne
But this is / wherfore I have dysdeyne.
Not for thy purpose I wyllyghly myll.
But that they may / here malice so meyntheyne.
Here myllde purposes / to fulfille

As for to myllen malice / and unright.
That may been / of here owne unchristynesse.
But that they han / that power / or that myght.
To exeeute that / that so purposed is.
As innocence and vertu to distresse
Only of that / I merbayle in my mynde.
In hys presence that seeth al thyng expresse.
This seemeth me / a monstre out of kynde.

Wherfore there was / yon famheer.
On that compleyned thus / and stylfully.
Synth god is heere / and ellys where
fro whens cometh al ebyl / this merbayle I.
And yf that god he were veraily.
fro whens sholde alle good thynges be
But he that alle thyng / knoweth parfytly.
may deemen this / and noon I trowe but he.

*¶ Questio Boecy
¶ In malu procedit.*

Al were it lesful to these swiftnesse
 That alle good men nopen and dissesen.
 Purposing to the Senatours.
 So woude were though they woude sen.
 For eue my purpos was hem to displese.
 And letten hem from here entencioun.
 To Senatours yet pas noon encheson.
 For to conspire my dampnacioun.

And maystresse ye remembre wel.
 That what so eue I doo or say
 Thy present reuled eberydel.
 And be now I governed me alway.
 And eel the Senatours it is no nay.
 For here defend they knowe eberyoon.
 In what perple I putte that oo day
 A yen my self at heron.

Ye knowen al this that I ne seye but sooth.
 Though I my self had kept it in silence.
 For sekely alwey I habe be looth.
 To be commended of myn excellence.
 For he that wil be fayn of reverence
 So ressaybeth the reward of venom.
 The prebe sece of his consience.
 Appereth moche be that condicioun.

*Contra istos hono-
res desiderant.*

But heere may poure seluen take heede
 For innocence what worstype habe I.
 For vertu ressaybe for my meede.
 The peynes pertynent to felony.
 Who hadde eue for any treachery.
 His iugges so acorde in cruelte.
 For gylt that was confessed oppynly.
 That sum of hem ne were meebed with pyte.

Al hadde it be so that I hadde desired.
 The preestis deeth or hooly churche brent.
 Or cruel deeth to good men conspured.
 Yet stholde habe be deemed me present.
 Or what malice so eue I hadde ment.
 Of my swifet or condict or confessed.
 And after this habe had my iuggement.
 And rightwisly this myght han be redressed.

*Falsa impositio
sup. Boetii*

O worthy men / of worshippe and of meede
for noon of hem / com nebu / at that degre.
So been conbitt / of swich a maner dede.
As to withstonde / a kynges cruelte.
As I have doon / for here comedite.
Therefore they were / of my gilt asthamed.
For why / in filyng / of my dymte.
Of sorcerye / now they have me defamed.

They seye for covetyse / of hy estat.
That I hadde used / craft of sorcerye.
But ye that were / my governour algar.
Wol weel ye meten / falsly that they lye.
For fro myn herte / ye hadden bryn lye.
Abowded elene / al worldly covetyse.
And in yourre presence / myght not skylfullye.
Swich sacrilege / been used in no wyse.

For every day / ye putten in my thought
These soothfast wordes / of pythagoras.
That many gooddis shal / shoolde we nought.
But oon allone that maketh com and good.
It needith not / ne noon acord it was.
But wondrously vnseemly / in your sight.
The help of foule goostes / to purchas.
Syn ye had me maad / lyk to god almyght.

Also my wyf / that is wol innocent.
And othir freendis / of my compaignie
ay my bes fadir / also reberent.
Fro swich defantis / morn defenden me.
But othir malice / and cursed cruelte.
This blame / they putte by on you. be evidence.
By cause I am governed / al by the.
That I have used / swich enchanterment

And on to hem / it seemeth not / now.
That yourre reverence / me nothing profiteth.
But eek my gilt / they putte by on you.
And othir thyng / my sorow it exacereth.
And myn offence / fully you they writeth.
That men se nought / the mervt of yourre dede.
But alway / when that fortune ys smyteth
Of our surfet / it was deserbed neede.

no^o ¶ Contra felicitate
fortune

And seyn that welthe / and prosperite.
Cometh on to be / for oure rightnesse
And also whan ther cometh aduersite
yt cometh oonly / of oure peruersidnesse.
With fortune goth oure fame of worthynesse
A nobil thyng / so light it is to leese.
And certeynly the firste thyng it isse.
That fleeth a wey / from wretchednesse myse.

What rymouris / wil this folk / on me fynde.
How dyuers sentence / and how varient.
yt lotheth me / to thynk in my mynde.
For every man / seyth of me his intent.
And this it is / that most myn hert sthent.
Ther is no fortune / that greebeth me so sore
As whan that my sheef / is to wretchednesse sent.
Then seyn it was deserbed therbefore

from al my good / I am a wey pyt /
Also dyspoyle / of my dignite.
And to myn herte / it greebeth more pyt.
My name is foyle / in the comynalte
And for the benefetes / of my counte.
Loe / now I suffre torment and distresse.
And myn herte / me seemeth that I se.
How felonous folk / been in here lustynesse

And every lovel / redy now and bonn.
Synn nere correctid / frandis to debyse
And good folk / here hedis hangen down.
And every synfeton / noon dar accuse.
lest they be serbed / in the same wyse.
By cause of fabomy / and bypmyssment.
Good men to defoyle / and depyse.
And proude to parfow me / here entent.

Therto excite they / be pestis and be meede.
And rightynesse / may have no reverence.
So innocens / lyen rogg in drede.
Not oonly that / but lacketh here defence.
A geyn malice / is maad no resistance.
But soothfastnesse / is had in al dysdeyn.
That god wil suffre this / in his presence.
A canse I have to aye / and me compleyn.

*Q stelliferi con
dutor orbis.*

Thon maker of the sterre hevene on hy,
That perdurably sittest in thy throne.
Thou turnest hevene with a wondrous way.
Constraining sterre in thy lame alone.
So that in tyme of fulnesse of the moone.
We lyed with the some beemes bright.
The smale sterre hyde hem self soone.
In here presence to sthyme they have no myght.

metu quatru.

*Hesperus. f. stella
crepusculi.*

*In amora vocat
Luciferus.*

And whan to the some sthe mygheth neer
Bright soone sthe moste hure bright hornes hyde.
And hesperus that seemeth bright and cleer
And sthemeth hym in the cold eventyde.
Another tyme ther he is the sonnes gnyde.
Drifing up wol pale be the morn.
And in that coms he needis most abyde.
For so thou hast comanded hym befor.

In wyntur whan the lebes goon a way.
Thou sthortest thame thy fayr dayes light.
In hoot somer lengthest thou the day.
And makest sthort the derbenesse of the myght.
And than attemptest tymes be thy myght.
And bare branches waxen fayr and greene.
Which that were dyspoyled and brynht.
Be stf stormes of the wynter keene.

The feeldis that in wyntur been sowen.
Thou makest hem to waxen fayr and gre.
And whan they been to cornes ful grown.
Thou makest hem to ryse and to drye.
Thyn olde lame ther may no thyng applye.
For be no weye here kindly comd for lere.
Go. god that al thyng wyllst certeynly.
Now oonly mannyes werk thou hast foryete.

Why sthal fortune twine by so dom.
Thyng which that is in thy governement.
These milled folk to sette in hy venom.
And drybe dom the goode innocent.
With peynes that with right wys judgement.
Been deme to captives for her curfinesse.
Be feythful folk been sthamed now and sthent.
And milled folk be set in worthynesse.

Thine fals folk / the feythful han oppressed.
 And vertu that so worthy is of name.
 Now lity in derfenesse / til it be redressed.
 The rightous beareth the mylled manys blame.
 For sworn men that be with onte sthame.
 Lo / fals frandys / coloured as hem lest.
 They ben now / as for a comon game.
 Desteynen hem / that most on hem trest.

And aftur hem / they drame to consent
 Grete byrges / that many a man most drede.
 And make hem parsonage / here entent.
 And hem accombren / with here cursed rede.
 And as they lust / right so they wil lede.
 But now behold / this wretched erthly place.
 Thy self that knetest al in lengthe and brede.
 Omm tyme sende us / socour of thy grace.

For of thy werk / we been a porciom.
 Not foun / but farr / aftur the foume of the.
 We men that fortune drybeth by and dom.
 Among the wapes / of this worldly so.
 Represse this flood / lord what so thou be.
 That knetest al / in certeyn ordynance.
 Thou remest hebenes in tranquillite
 From set us sumwhat / in that governamce.

q. Sec. vbi continuato.

Uhan I with monnyng / thus had maad my mone.
 Siche was no thyng / in my compleynt amended.
 With plesant cheer / sthe stood / and stalle as stoon.
 Soothly sthe seyde / whiler I consayged.
 That thou were exil / and thy good berebed.
 Right be thy weeping cheer / I miste it wel.
 But yet this feer / had I not perceybed.
 But thou thy self / had told me everidel.

prosa E.

But neberthelattere / vnderstand weel this.
 Thou art not exil / ont of thy cyte.
 But thou thy self / hast take thy frey amys.
 Aftayed ont / in to a strange contree.
 And yf thou trouwe / that thou exiled be
 Than hast thou / ynt thy self / ont sekurly.
 For that pooreer / nought hath owt the.
 But thou thy self / wilt soon wilfully.

*Quis dno sua lex
civitatis Athenens*

For if thou knewe / or condyst have in thy mynde.
Of what contrie / or of what cite that thou were
Of which thou toke the being of thy lynde.
The lawes of that lond / thou sholdest leere
For al the world / ne may it conquere.
Not lyk Athens / that many lordys hadde.
So lord. so lawe / ther is noon othir there.
That of his multitude / is blythe and glad.

He is wolfayn / that sell wyl to hym dwaine.
He willfully he wil nought forlete.
For to beyn / bryn his lusty lawe.
His liberte the grettest / that may be gate.
We knowest thou not / or ellis thou hast forgete
The lawe that alwey / ther is had and used.
Who so that list / ther yme beelde his sete.
The lord wyl nat / that he be refused.

*Quis exoptatam
proprium.*

And in that place / who wile abyde styll.
He may deserbe / noon aduersite.
But also soone / as he forgeteth that wylle.
He may no lenger / in that paleys be.
For he forgeteth thame / his liberte.
And fleeth his contrie / of his owne assent.
Whan that he stherweth sensualite.
Forletyng reform / of his iuggement.

Thou askedst whethir / the maner of this place.
Heer befor / if it me meebed onght.
Me meebeth more / the maner of thy face
For why this place / meebeth me right nought.
The library with glas / and pbery wrought.
Re al thy bookes / set I at no prys.
I seeke wel more / the habyte of thy thonght.
Wher I had maad / a sete of my deys.

For in thy herte / I have no bookes sthet.
But thyng that maketh bookes preacoms.
Subtil science / of comyng and of wyte.
Which en to the / was more deliaons.
Of thy meryt / thou hast remembred be
Which that thou hast / in comown good bestowe.
Wol sooth it is / and not suspacions
I am hast then sayd / and wel more I knowe.

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Thou also remembrest / furthermore
The manner / of thyne accusacion.
And eek the gylt / that thou art greved fore.
Wol honest / in myn estimacion.
Doon harm deserved / no dampnacion.
But rather reward / for thy bynesse.
And now for thy remuneracion.
Thou hast no thyng / but harm and hebynesse.
And shortly hast reversed eberdel.
The false frendes / of thyne accusacion.
Which that the comoun peple knoweth wel.
The wrongful doom / of the Senatonis.
That rather shoulde have been thy sustenour.
Thou also / quietly forwest for my blame.
The which I bere for the / of surfetounis.
Thou wepest eek / the fouling of thy name.
And at last to fortune / ganst thou chide.
That meede with myght / is not eyn weye.
Why surfetounis / been suffred in here pryde.
And good folk greved / this herd / the seye.
And in thy song / to god this ganst thou prey.
That ilke pees / that is in hevene on hy.
This wretched world / shoulde keepe bndw his keye.
That governed is / uncerceynly

I knowst / al thyne entencion.
But eft soone / in that othw syde I se.
That moche noyse / of thyne accusacion.
Hath sore distracted / and distourbed the.
And put thy mynde / fro wanganllite.
So for we / monnyng / hebynesse and gre.
And whil that thou / art yet in this degre.
Thou myght no myghty medycine endure.

Wherefore we shal / attemptyn and assay
From with a lityl / hightere remedye.
That swollen for we / to pritten a way.
That in thy harte / is wopen hard and dry.
With soft salbe / a chanse it and defy.
A medycine thame / that more myght is.
Amenden shal / that malice esily.
That sorowful swelling / lightly shal weel hye.

Sept
Sept

¶ Cum pheli
radys.

meton. 4^m

How who so wolde in hoots some seson
Whan that the sonne in canker is set.
Sowen his corn he wrought al out of reson.
And of his trust no doute he shoulde be let.
By that he have with myntw dapes met.
He shal of othw pyn beance have neede.
And but he can governe hym self the bet.
With accorde his hynge muste he feede.

Whan that the north wynd bloweth keene and cold.
In myntw tyme a verray fool he were.
In wyld wynde that gadre floures wolde.
Or ripe grapes in the tyme of vere.
It falleth not to the seson of the yere.
The floure flesche ne ripe fruyt to fynde.
For god hath set al thyng in erthe heere.
To keepe hem self a certeyn cours of bynde.

He ne suffreth not the stonides for to melle.
Which he hath set in certeyn governaunce.
But in here office every thyng to duelle.
They may not flee with no variaunce.
What thyng that falleth for certeyn ordynaunce.
And keepeth hym not with yme the cours of bynde.
He ne cheseth not but falleth in myshamce.
He may not fallen of a faelil ende.

¶ Cum igitur prius

But first she seide wilt thou suffre me
From with a fewe demaundes for to feele.
The verray ground of thyn infurme.
And the ground to grope everidele.
That I may wete how thou mayst have thy hele.
Seyth on a seide what that thou now seest.
That he enserche my soor I wyl it wele.
And I shal answer as me thynteth best.

Sei me the seide how is this world demened.
As whether be fortunes variaunce
Or ellis thou wostest that it is sustened.
Be on reson of certeyn ordynaunce.
God hath qd I al thyng in governaunce.
This doute I not twymly I beleebe.
Com now that day that falle me that chaunce.
Out of myn harte that sentence for to meebe.

.B.

.P.

.B.

.p.

Right as thou seyst / god sthe right so it is.
 And in thy song whiler so thou ment.
 But nebir the latter thy compleynt was this.
 That god on man set no gubelnement.
 He to yowre werke took he noon entent.
 That thyng it was that thou ganst weepe and wayle.
 Al othir thyng thou woldest weel consent.
 That god hath put at certayn gubernayle.

But omg / I merwayle hugely
 Syn thou in sooch a sentence art set.
 That thou art feel of any malady.
 Sum thyng ther is wherby thy hie is let.
 Wherfore we stin the ground enserche bet.
 Syn god above al erthely thyng yemeth
 Thus seyddest thou woler / but say me yet.
 Be which gubernementis as the seemeth

.25.

Yowre sentence / god I have I not consaybed.

.p.

I can not answer to yowr question.
 In sooth sthe seide / noon am I not dissaybed.
 The cause of thy perturbacion.
 I knowe hem weel be estimacion.
 But sey me yet / hast thou this in thy mynde.
 To what purpos / or to what entencion.
 Draweth finally the berryng cours of bynde.

.26.

.p.

.28.

.p.

I have god / hevd told it heer befor.
 But dreerynesse hath marved al my thonght.
 Yet hast thou not god sthe thy myt forborn
 That thou ne most / who hath these thynges wrought.
 God hath god / al thynges forth brought.
 I wondur thanne sthe seyth / how myght this be
 Of the begynnynge / with thou dentest nonght.
 Thende may not be / on myt pauce.

.28.

This is the bynde of this disturbanee.
 That they nrebe a man out of his place
 But nebetheles / syn I mamer of grevance.
 We may hym nat / al utterly avace.
 That is to seyn / al put hym out of grace.
 Mayst thou remembre / how thou art a man.
 Forsothe god / it were a wondur tace.
 If I my self / stholde not in mynde han.

p. yet canst thou telle qd sthe/ further more
the kindly properte of a man. what it isse
23. I seide ye/ as I have herd before.
A resonable beeste/ with dedynesse.
That I am so much/ I knowe wel and confesse.
p. thought ellis qd sthe/ knowest thou of thy kynde.
24. forsothe qd I can not ellis gesse.
He nought but this/ have I in my mynde.

p. A nothw cause/ knowe I weel qd sthe.
Of thy disese/ and a wondur gret.
Wher is the ground/ of thy infirmitie.
for what art thy self/ thou hast forgote
Wherfore the reason/ fully have we gete
Of thy disese/ and furthermore a mene
how that it may/ truly forlete.
And thou to helthe/ be restored clene.

for cause thou art/ conformed in thy myt.
With this forgetyng/ of thy self for thy.
That fro thy good/ in expt art thou pte.
Thine weylt thou/ and that is foly.
And furthermore also/ as I suppose I.
for thou hast what/ theende of thyng is.
That mythe men/ and ful of felony.
Thou weenest that they han myght and wilfulnes.

Thou hast forgote/ be which gobernement.
This world is led/ that maketh thou thy colow.
That this sortmes/ entrechangement.
Be fleetyng thus/ with onte gobernou.
These be causes too/ of right gret yngow.
Not only to seeknesse/ and disese.
But to dethe/ but yf thou have socow.
That may the/ of this bitter bondis ese.

yet nature hath not/ al forsake the.
Thanked be the auctow of thy hele.
we han yet a comfort/ that I se.
That sthal thy seeknesse/ slake eberidele.
This soothfast sentence/ hast thou wele.
That god hath/ al this world in gobernanee.
Thine knowest thou/ as I suppose I and feele.
And not sugget/ to happye and bariance.

Re drede the nought for in this hyl sthune
A lybelly herte schal springen of thy brest.
But as moche as myght medicine
To geve the hit the tyme is not best.
And for as moche as myghte this opprest.
han this of naturel condicioun.
Whan they fro the han were concepted best.
They mynde hem self in false apmoun.

Wherof derkenesse is perturbacioun.
This weying by and fully they distroy.
The light of trewe consideracioun.
Wherfore I schal assaye sotely.
To byden with sum eyn remedy.
This derke cloude if it may bydded be.
Of false affectioun and esly.
The berray light shalt thou knowe and se.

Gayett. A^m

O he sterre bevered with the clowdis blake.
He move not cleerly east a dom here light.
And whan the moode sotherne wynd dooth wabe.
He walweth by the see with hyge myght.
The waves thame that were cleer and bright.
As the glas or as the someris day.
With felthe that is resolved and onhyght.
But from hem self they lete our sight a way.

The byberis remyng out of hy mounteyns.
He ofte tynes withstonde hygely.
And he sum roche encomtyng ther ageyns.
The which is falle fro sum clif on hy.
If thou therfore wilt ententifly
Be cleer holdyng trewthe for to deeme.
loo take this path and hold it certeynly.
Gladnesse and drede out of thy herte fleeme

or
de. p. passionis rem
Gende. f. gaudii
Amor. Spec. te
poralis tristitia.

Re wey thou not of worldly wylfulnesse
Re drede the no thyng of this worldly dyn.
Re hope thou not that transitorye isse.
Re sorwe thou not but oonly for thy syn.
For every thonght that these regneth yn.
Wol trouble and derk it is and may not se.
He is so wraht a wey he may not wynn.
And bydded fore what that eyn he be.

Explicit liber primus Boecij de consolacione p^hie.

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*Post hec pan
lisper.*

Incipit Liber secundus.

Ohan after this a stomde / the heels here styll.
And when she / with attempted stylneſſe.
Had ſeen / that myn entencioun and my wylle
was ſet to leſtene / al with ſoburneſſe.
Thene ſhe began / yf it be as I geſſe.
That ſhe / that I the canſe / and the ground knowe.
loo / al the habyte of thyn hebyrneſſe.
I can the telle / fully as I trowe.

Fallacia fortune

In thy deſyn / thou ſorweſt and compleyneſt.
Up on fortune / that with the was a while.
Which hath perberted / now as thou ſeyneſt.
Theſtat of thy corage in thyn exile
In diſtynde here wrenche / and here wyle
Of thilke fortune / wondurly diſpyſed.
Which en to hem / whom that here left begyle
That merveylouſe moſtwe / hem wondurly hath eſed.

Eche wil be pleaſant / and familieer.
Wol blandiſſyng / in oher and debonaire.
That that here lyke / for to chaunge her chier
And atte laſte / for to lete hem in diſpayre.
And out of hope / that ebe ſche wil repayre.
Yef that thou knowe / here bynde and here deſert..
That thou be here / haddiſt no thyng fayre.
We no thyng loſt / thou ſcholdſt knowe appert.

But as I trowe / with outh my gret trabaile
I ſhal beſolben this to thy ſcience
For thou were wont / to hurelyn and aſſaile.
With manful wordys / drawen out of my ſentence
When that ſhe blandiſſyng / in thy preſence.
Is leſed the / but certeyn ſooth is this.
Thee ſalletq new / ſwiche ſodeyn chaungemence.
That your corage / ſum what chaunged is.

So is it now befallen / it is no nay.
That thou art pnt / out of tranſmille.
But tyme is to the / to taſten and aſſay
Sum ſofte thyng / that ſweete and liſty be
That when it hatq / the deſeer ſoon in the.
I hope it ſhal the mendyn / and diſpoſe
That ſtrengere drynkes / may have thev entre
That ſhal the helpen / up as I ſuppoſe.

Com forth now.

Q Bethorica

Com forth now / sweetnesse Bethorica.
With subtilite / of snafom.
Which onely the right weyes canst deemen
Whan thou ne ledest / of myn entenciom.
Myself also / with sweetnesse of thy som.
That art a dampsle / of oure owne hone.
Attendre weel thy tymes / by and dom.
That to this man / may be delious.

Q ynlica.

What is the man / wherof makest thou compleyn
What is the cause / of al thyng heynesse.
Com neere / or conort thyngis / hast thou seyn.
Fortune ageyn the / only turned isse.
From trowest thou so / than erist thou y myse
For alle smoch here manneris habe / be.
But she hath in the kept / hys stabilnesse
That stondeth alwey / in mutabilitie.

Right smoch she was / with al here blamdisshynge.
Whan she smoch feyned cheer / can the make
To make the lufy / to these worldly thyngis.
That passyn right / as do these cloudye blake.
Attayne that blynde goddis / hast thou take
With double face / of double adventue.
For she it is / that the now hath forsake
Of whos frendshipe / may no man be seve.

If thou appreebe / in thyng opynion
That she is good / and al to thy plesamce.
Too / tak in worth / they here condiciom.
Be nought / and she must the / with here plesamce
Compleyne the not / make no contrariamce.
And yf thou gynchest / of hys weathery.
Than oast here of / despyse here with myghamce
That to pleye is wont / so harmfully.

The cause that hath the / with sorwe sthent.
Too / shoold be cause of pees / and lufynesse.
She hath be left the / which or she went.
There is no man / that may han helprynesse
And haldist thou this for a wilfulnesse
Of preasore / that thne a wey schal slide
And now so deere / to the the presence isse
Of this fortune / confeythful tabyde.

And when she gooth to moune / she yow maketh.
Syn holden at yow myl / she myl not be.
Sche leueth hem wretched / which that she forsaketh.
Sche myl nat elles thame / as seemeth me.
That so uncerteyn / myl fro eyen flee.
But signe of mytheef / that schal aftur falle.
Than is it nought / al yowe felate.
Not but a fantum / that ye seken alle.

*Prudencia men
suat finem veru.*

For it sufficeth not / the ensue
Only to se thing / that is present.
Prudence thende / of thynges dooth mesure.
For why / this dyvers entu chancement.
Pro wele to woo / that fortune hath sent.
Schoolde techyn the / here malice not to drede.
Be to here blandysing / take noon entent.
Be to here fayr behest / take noon heede.

For atte laste / the behobeth neede.
Syn thou hast oonye / in here yow drawe
Onsteine al that fortune wil the beede.
With esy herte / and stond thy lady awe.
And if thou thy lady / wryte a lawe.
To come or goon / aftur thy governaunce.
Thy labow al / sayleth not worth an haire.
Thou wrongest hie / with thy insuffaunce.

Now suffre thame / and take it not so strange.
lest thou here feerfnesse / in hie wratthe fynde.
And schape thy sort / which thou may not change.
Thou myghtest hie compellen / out of kynde
For yf thou have thy seyl by / in the wynde
This wote thou wel / it helpeth not to fryde.
What ewe thou hast purposed / in thy mynde
Thou must al thedw / the wedw wil the dryde

Yf thou thy corn / wilt in the feeldes sowe.
It may not waxen / as thy wittis feyne.
For with thy myt / thou mayst weel wate and duome
Syn yow is plentabone / and syn bareyne.
And for to growe / thou mayst it not confreyne
And if it fayle / ther to / what mayst thou doo.
How ewe it be / to whom schalt thou compleyne
lete nature than her self / therein alone.

Thou hast the pnt / bndw hve guber-nance.
 Of fortune / loo / she must thy lady be.
 On to here maneris / swyft thou obey-sance.
 And if thou purpose / enforce the.
 To styrte her wheel / of mutabilite.
 Of alle folke / yet art thou the meste.
 For when fortune / stant in stabillite.
 The name of fortune / ne may no lenger be leste.

¶ Cum hec supba

Than she this fortune / with here hondre provide.
 Hve stonndis / hath y changed to and fro.
 And Envyis / that remeth in and onte.
 So wondurly / here wheel begynneth for to go.
 Wol vial kynges / cast she down in woo.
 Which that sum tyme / many a man gandrude.
 And tho that leyn / distonnyd and bndw.
 Loo / these unworthy / lesten by her hede.

yet m. p.

Sehe this of wretched / hath right no pyte.
 Thongh that they wayle / and weepe all myght.
 Sehe stonndis / so wondur hard is she.
 The waylyng / that here selben hath hem dight.
 Loo thns she pleyeth / thus preebeth she her myght.
 To here serbammis / she wyng many a wondur.
 For he that in his helthe / was now right.
 With yme a while / he is cast bndw.

*¶ Vellem antem
tecu.*

Me hyst a lityl / pleyen now with the.
 With likly wordis / as fortune may.
 Dyeth she right now / look thy self and se.
 We seemeth weel / smich wordis myght she say.
 What is the man / compleyning eberiday.
 What habe i gylt / what wrong habe i the doone.
 What good of thyn / habe i heraft a way.
 That was thyn owne / i shal answere soone.

prosa. 2.

*¶ Verba. p. in note
fortune.*

Assigne soone / and i shal soone appeere.
 Before a iuge / that can the cas redresse.
 And if thou thy purpos / preebe cleere.
 Of thy estat / richesse / and worthynesse.
 To omy man / that lybeth in deethynesse.
 That his thyngis / shoulde apreebed be.
 And certeynly / i shal the graunt expresse.
 That myr it was / that now thou askest me.

When that nature/ in to this world the brought
Out of thy modur/ wher that thou be gan.
I took the neede/ naked/ and with nought.
And I the nourished/ with my goodis thame.
And al with favow/ nourished the to man.
Wher impacient/ I fynde the now.
Have I the wronged/ sey me yf thou can.
In which poyntis/ wher with and at how.

With alle the goodis/ that longeth to me right
I hadde the fyt/ fully with abundaunce.
Why shoulde it not fully be in my myght.
As for the same/ which I my selbe advance
My hand with drage/ after my plesance.
The boye thou haddest/ that was of my grace.
It was not thyn/ take it at noon grevance.
Thou hast no right/ to pleyne in this case.

Why mayest thou/ I do the no dwesse
For violence/ as every man may knowe
Weel liketh me/ forrich hono and samich richesse.
Wher that me lyst/ my right is to bestowen.
The meyne heer/ must I nedis let knowen
With me they come/ and with me must they wende
This dar I sey/ yf they had been thyn owne.
Thou myst nedur/ have lost hem in this bynde

Whether I be sthe/ that only am for light.
To exerce the custum of my lawe.
Syn he bene/ may the dayes make bright
At derf myght/ he may his light with drame.
And ther also/ the erthe may be fraue.
With floure/ and hem eft with myntur sthende.
The see may now be pleyne/ with onte waue.
And now with styf stormes/ twine and wende.

But thilke unholson mannyse covetyse.
Now wolde me/ be to stablness bynde
I geyn myn owne maner/ and my wyse.
But this my myght is/ this play is my bynde
My myght wher/ this by and dam I fynde.
The the with the lowe/ tentwechange ofte.
That now be for is/ eft must be belynde
That now is lowe/ me lyst to sette alofte.

*¶ Commencio fortune
humano generi.*

Down worthe by on my wheel / yf that the lyst.
But up on cobhamyt / as I schal the say.

*¶ Exemplo de
Creso et Siro.*

Thon moste defende / apen / ther to thon trust.
Whan that the reform / apeth of my play.
Re knowe thon not / my maner is on this day.
How Cresus / that was cleped king of hyde.
That Syrus ofte feared with a fray.
Yet Syrus toke hym / in his moste pryde.

*¶ Paulus cepit
Rege persarum.*

And in the feer / he caste hym for to brenne.
Loe / how thasect / was turned to rebers.
A hyl reyn / defended hym fro thenne.
What fyl after / booke doon rehers.
And whan that paul / had taken the king of peers.
This paul wepte on hym / for pure pyte.
Which crieth al / drededens vers.
But pleyneeth myn instabilite.

*¶ Duo dolia in eis
terna in bit.*

They weepyn / that so sodeynly I smyte.
And welful remme / I obowthi owe.
Thon lernedist this / whan thon were yong and lyte.
Thon hast not forgeten / as I trove.
That in bitter / hadde two tymes bestowe.
With yme the throssole / of his celeer leyde.
That oon was good myn / every man to knowe.
That othw nought / now hast thon bothe assayd.

*¶ Si quantas
rapidus.*

And what if more plente / thon hast take.
Yf of thy bettir part / of lustynesse.
What yf I yit / have the nought for sake.
What if so be / that myn instabilnesse.
May yeebe the hope / of bettir after this.
For why / dismaye the right nought / in thy thought.
Re heer with yme the remme that comon is.
Thy propre lare to use / comect thon nought.

O hangh plente / which art cleped goddesse.
Of worldly goodis / cast on yow at anye.
As many abundance / of richesse
Loe / as the see / hath smale gravel stonye.
Or as sterre / whan many oon is.
Wol cleerly chynnyng / in a lusty eben.
Loe / yet this mankynde / of here reynful mones.
Re here compleyntis / kenne they not beleben.

ay et. 2.

And though that god / of his benygnte.
Here prayere heere / and gladly wolde hem plesse.
And of his good / graunte hem greet plente.
Richesse and honour / fully to here esse.
Here covetyse / yet may sthe no thyng plesse
Here cruel rabeyn / gapeth after more.
And eke be compleynyng / of dissesse
Settyng at nought / al that they hadde before.

*¶ Condicio homi
mudanoz*

What manner bridyl / myght a man debysse
This wretched lust / to beyle and to restrayne.
To these unthrift / mennis covetyse.
That eke the more they han / the more they pleyne.
The thyrt of habyn / brenneth hem with payne
For he that needles / so far ful is.
And weyleth so / for sothe / dar it seyne
He myght not riche / though al the world were his.

¶ Hinc igitur verbis.

If fortune myghte / for her self seyn.
Bright in this wyse / as I have seyd to the.
Thou hast not / what oo word is speke ageyn.
And if thou hast now / sey it vn to me.
Defende thy quarell / if thou canst let se.
Thou shalt be herd / til thou habe rehersed.
And if thou canst not / let thy pleyntis be.
Unlawful quarell / oweth to been amersied.

no. bii.

¶ Certeyn god / wolfram is this to heere.
Of Cethorib / al ful of homy sweete.
Which conly / whil they soome in myn ere.
They lusteth weel / but soone it is foryete
For my dissesse / so light is not to lete.
For as smerth / as yow song is sesed.
The grynnyng of my grebance is so grete.
That al my mynde / with mownyng is oppressed.

¶ Bright so it is sthe seide / but not for that.
This is no remedye / for thy seeknesse.
But as yerst / thy sorwes obstinat.
A geyn thyn helthe / it is a manner lyse.
But when I se / that bettu sesom isse.
Of such as sthal persen to the roote.
It sthal the be / in al that is amysse
It sthal amende / and fully be thy boote.

But lest that thou / thy self / a wrethe holde.
 From woode / wite / whether thou remembre nought.
 The manner of thy welthe many folde.
 .20. I holde my pees / as / seyth on your thought.
 .p. When thou the seide / were so lowe brought.
 As orphelyn / in manner desolat.
 Fortune for the / so goodly hath wrought.
 Then were in cure / of men / of thyng by estat.

And drawn synthen to affinite.
 Of prynces / and of men of governaunce.
 Wolleef to lordys / as thou myghtest be.
 Of precious keende / and worldly suffisaunce.
 And set in thy degre / of alliaunce.
 Who seide not thame / that thou were blessed.
 Thy fader in lawe / whom Gertyn dooth abancke.
 Thy wyf also / with chastite goodly honeste.
 Thy soones bothe / sitting be thy syde
 Your worshippe wente in every manys month.
 And for to lete / this comon thyng slide.
 What dignitees / haddest thou in thy month.
 That to wol olde men / be warned month.
 But I delite / to tellen more expresse.
 Of soleynt thynges / strange and uncomen.
 How thou were wrapped / al in wilfulnesse.

Of any thyng / that mortal is in kinde
 With any fruyt of blisse / be forinden heere
 Ther may no mystheef / put out of thy mynde
 That day / the which / thy soones bothe in feere
 Resaybed hadde / thestat of consuleere.
 And with assemble / fro thyng hons lad.
 Of Senatowes / and lordis that there were.
 With hyge pree / of peeply blythe and glad.

And thame in court / when that thou saw hem sytte
 In Seetis longyn / to heere digmite
 There none thou royes / of eloquence and wyt.
 As pronomcere / of the kynges nobilitie
 Of al that folk / beholding by on the.
 As with thy preching / and victorious.
 So weel thou feddest / al that compaign
 With yestis of thy wordis gloriouse.

Fortune thou fessedest thame / with wordes gay
Whilste the nourished in here owne delys.
And such gwerdome / for hire thou bare away.
The which in sooth / was in so hy. aprys.
That never before that day at my deys.
Eche granted not / to no comoneer.
Myt thou acontte with fortune art thou crys.
Of average / thou shalt not passen cleer.

For now aterst / she hath on the beholde.
A prubite on the / with a bittur eye.
But now considere cleerly / yf thou wolde
The manner of thy welthe / by and by.
Of alle thy joyes / bying lustily.
In that othir syde / thyn heghnesse.
Accounted al / yet mayst thou not demy.
That thou ne hast it / yet part of wilfulnesse

And yf thou holde / thy self mfortunat.
Row for as moche / as these that welthe seemen.
Been passed thine / no cause hast thou for that.
That thou in mystheef / shouldest thy self deemen.
For these sorwes / that thyn herte ynneemen.
And holdest hem / as for a grevous peyne.
We doute the not / but fro the schyn they fleemen.
Thou art thame set / in wilfulnesse ageyne.

And wilt thou trove / that thou the furste be.
That in to this lyf / cam as a sodeyn gest.
Or wilt thou that any stabilite.
In manys lyf be / wher on to trest.
This knowest wel / it is no thing on byst.
That in an hour / a man is at an ende.
Lo / al your lyf / with deth is so be trest.
From heere ye be / and now a wey ye wende.

And yf so be / as it be tideth seelde.
That in fortune / is any faythfulnesse.
Abiding with a man / in to his elde.
The laste day / of your lyf y wisse
A manner deth / yet in to fortune isse.
What fore thame is / when she the forsalet.
Fleeing fro the / hyre buthynnesse.
Or thou fro hire / when deth a wey the tabeth.

*¶ Cum polo phebz.
¶ Sic pōit tūa ex
empla. De mutabi
litate mūdi. De celo
terra / a mari et di
citur sic est de fortuna
humana / a qd mlla
est pēs fūmter po
nenda.*

¶ et. 3^m

Whan that phebne / begynneth for to hared.
Hyre bright demys / ont on ebery hyde.
As be the moure the steris right for drede.
They wexen pale / begynnyn hem to hyde
for estis cel / that large been and wyde.
Wol freshly / in the fuste somer se som.
This zepherus / right as it were for pryde.
With flouys hath deperated yow to plesen.

And whan that Auster / putteth out his hornys.
And byttur blastis / gynneth for to blowe.
Abateth thame / the beante of the hornys.
Thyn alle yowre lustis / passen in a throwe.
The see also / as ebery man may knowe.
Now may be calm / with oute moctom.
And so deynly / or any man wil twome.
With temp est is turned by so dom.

And sith that fortune / of al these eerthly thynges.
So seelde is / that it stondesth stable.
But chaungeth / be so many varyenges.
And manys fortune / is so transmutable.
Than mylt thou tyste / to goodis dissevable.
This is a lawe / with oute chaungement.
Ther may no thyng / be beendly perdurable.
That is engendred / of this element.

¶ prosa. 2^a

Ohan seyde / thine / O worshipful norys.
Al beren / for to feedyn and susteyne.
In al my myt / but if I were brynys.
I can not wete / but sooth is that ye seyne.
And of my fortune / sooth it is certeyne.
That wordis smertly / hath sthe me enhamced.
But heer by on it is / that I me compleyne.
Why sthe endooth / swich as sthe hath abamced.
For of myshapen / for to reherfen al
It is the werste / for to have be weel.
And in to myscheef / aftur to be fal.
For that myste sthegnde / a verray hert of steel.
p. Thongh thou heldest / in thy mytis feel.
Be fals consayt / of thyn opynion.
The wanthe / he hath the gilt nebu adel.
To wyten it hwe / yet hast thou no reform.

X And of this ydyl name / of wilfulnesse.
That bucerem is / yet mebeth the.
With me now / and thyn accomtes gesse.
Of thynges / which as yet thou hast plente.
Which thou haddest eke / in most deyrte.
Whan al in richesse / fortune hadde the fret.
How mayst thou pleyne / on thy felicitye.
Syth thou hast / thy beste goodis yet.

*¶ Symachus pater
Exoris 25027.*

Yet hool and sound / thy fadir and thy wyf.
He lebeth loo / in honour and reverence.
Of al mankynde / which thou with thy lyf
woldest gladly / be stondyng in his defence.
Symachus made / al of his sapience
At ful of berty / and honeste.
Thongh he be seer / of my violence.
As to hym self / yet may leth he for the.

Thy witty wyf / so ful of sobynesse.
So chaast so honest / and so debonayre.
In sthort to closen / here worthynesse.
He to hve fadir / as his beendly hayre
Wol looth hve lyf / she lebeth in dyspayre.
Only for the / she keepeth hve careful goost.
This o thyng is / that may thy welthe apayre.
That guarnte / wel / and amemstith it moost.

And of thy sones / which that been consulearis.
What shal / sepe / but sthortly that they be.
In maner prynces / and exemplaris.
Bothe of here eldere fadir / and of the.
And every mortal thyng / as thou mayst se.
Up on this hath / his pryncapal bysynesse.
This lyf to keepe / from al infurme.
And to man / the derrest thyng it isse.

And these two to the / been devere than thy lyf.
Dar it wel afferme / certeynly.

*¶ Concludit ipm esse
felicem.*

Loe Symachus / thy sones and thy wyf.
Thou hast hem yet / lete thy teyrs dry.
For yet fortune / is nat thy enemy.
In all forforth / as thy self pleyneft.
Are yet is it nat / on the so feberly.
The tempest fallen / as thy self feyneft.

For why good holdyng / hath thyn ander hent.
 They been wolfrang / and cleben mondw fute.
 Which the confort / of this lif present.
 Schal in hope of better / suffre to it be past.
 O god qd / thou graunt it that they last.
 For whil they holden / how so ewe it stonde.
 Or how so ebyt / this wrecheful wynd wast.
 Yet in sum maner / stholde we flecten on londe.

But how gret beante / of myn apparayle.
 He fwo me went / thy self seest it best.
 I have qd the / yef it may abyale.
 Abanned sum what / that thou were in vest.
 But if so is / that thou thy self tempest.
 Displeased with the sort / of al thy lyste.
 How stholde thame / thy mystheef be redrest.
 Yf thou wilt alwey / set thy self in thyrest.

But I ne may not / suffre thy deyle.
 Compleynyng with so gret hedynesse.
 Alwey comectyng / so in thy deyle.
 That sum what wanteth / of thy wilfulnesse.
 For who is that / that leueth in dedlynesse.
 That in his welthe / stant so ordynat.
 That he ne frygeth more or lesse.
 Thus with the qualite / of his estat.

Wol angurshone they been / as for the nonet.
 The kynde of worldly wale / I sey for why.
 For othw they come not / attones.
 Or they ne stonden / nebu stably.
 For these han richesse / loo abundantly.
 hym sthameth / that his linage is so loore.
 And this loo / is renomed nobely.
 yet hadde he leu / for povert be ynknowe.

Anothw hath bothe / renomm and richesse.
 he hath no myf / for why he is displeased.
 This hath a myf / that to hym lyste isse.
 Defante of yssn / maketh hym disted.
 he ne moot who / with his goodis sthal be cesed.
 And this hath yssn / to his lyste parchamce.
 yet happeth of hwe vice / he is bnesed.
 And wayleth / of hwe mlted governamce.

Wherefore in sooth/ther is no might that can.
With propre fortune/hold hym self payed.
For why him thyng is felt of ebery man.
That no might moot/but he that hath assayed.
And he that knoweth it/is therof affrayed.
Set this therto/that ebery wilful might.
Wol tendre is to suffre/and myspayed.
If al thyng falle not/to his wyll aright.

And he that worldly is/and moost fortunat.
And set most highly in prosperite.
Wol lityl thyng his blysse may abat.
That is not used/in adversite.
How many twomest thou/in this world ther be.
If they the leste/of thy blysses hadde
That I can telle/of thy felicitye
As though they were in hevene wolde they gladd.

This place of exile/as thou hast it named.
Good contrie is to hem/that ther yme been.
And nebu the were/though it of the blamed.
That art no greache/but thou thy self it weene.
Thy fantasies/han brought the tyme in teene.
And ebery fortune/ther agayn is good.
Who so can/in pacience/hym self demene
And suffre softly/with an esy mood.

Now sey me this/what wilful man is that.
That stant in blysse/right as he can debyse
That sum tyme/wolde change his estat.
What pacience is put out of his servyse.
What attur with yowre welthe many wyse
Ye menged/if ye conde have it in mynde
Though they be swete/to & hille that they use
They may not be with holden whan they weende

Than may ye seen/be oppyn evidence.
The myschance/of these mortal thynges thine.
They stonde not though/thou have pacience.
No lisseth not/in al thyng angustions.
O folly of humant/so erroneous.
Of mortal folk/sekyng hem self with oute
Yowre blyssfulness/and it so plenteuous.
Ye set with yme your self/with oute doute

I shal the stheemen/ of thy felicity.
 A sovereyn poynt/ entende what I shal say.
 Is any thyng/ so derworthy in to the.
 As is thy self/ thou wilt answere me nay.
 Yet thou be hoole/ be thyne owne conclusioun ay.
 Thou hast that thyng/ that thou ne woldest forlete.
 The which fortune/ may not take a way.
 Tyl thou thy self/ it wilfully forlete.

And thou knowest/ that thynges temporall.
 may not be so much/ wher yn thou sholdest fynde
 Thy blissfulnesse/ now vnderstonde me wel.
 And take my wordys/ hoole in to mynde.
 Syn thy blissfulnesse/ is sovereyn good and kynde.
 Whos lyf is resoun/ and intelligence.
 And sovereyn good/ is thyng that hath noon ende.
 He may be bereaft the/ with no violence.

I han by on this/ I may conclude and seyn.
 That this fortunes mutabilite.
 So blissfulnesse/ may no thyng atteyn.
 He is not gad/ be so much instabilite.
 And whom so/ that this fals felicity.
 Thus taryeth forth/ he moot/ or moot it nat.
 how fals sthe is/ and alwey hath be.
 for his dmissioun/ is immediat.

Yet he ne moot it not/ he is dissaybed.
 What blyss may be thame/ to this ignorance.
 And if so be/ that he have awaiced.
 The manner/ of hys feendly barrance.
 He dredeth thame/ with wol greet grevance.
 So leese that thyng/ that lightly may be goon.
 So that this dredde/ with his contenevande.
 with draueth hys blyss/ which that he truste.

Or yf it be so/ that he leseth hys blyss.
 He weneth to stonde/ in reprech and scorn.
 And dowteles/ wol litel good it use.
 Whos losse/ with espy herte/ may be born.
 And thou art he/ to whom that heer be
 yt hath been shewyd/ by demonstracioun.
 That manys soule/ may not been f
 As thyng that turneth to corrupcioun.

*Diā mundana
morte sūt tran
sitoria.*

*no Despicientes
diu in simode
nt interfecti.*

*cludit qd ista
no potest sum
ter hōis facere
em.*

yet. l.

*oli situate domū
sup montē. nec
enā. sed in
sup petram
pensam
nec sup
qz virtute*

And cleer it is / that altho worldly wele.
As fro yow men / with deth a wey schal wele.
Than may it not be doted / nebetadel.
But sooth it is / by resom and be teende.
If worldly blyss / shold be yow synal ende
And berray fortune / of al yow wilfulnesse.
Than ebery creature / of mortal beende.
With deth muste turne / in to wretchednesse.

But we han wyf / of many oon heer befor.
To seche the frunt / of blyss in here intent.
That han it bought / wol bitturly and sore.
By deth / by dolour / by peynes and be tument.
How myght it be thame / that this lyf present.
With any lustis / myght yow welful make.
Syn it is so / when this lyf is went.
They be no wretched / which it han for sake.

Uho so that list / to beelde hym self a citee
That shold be myght / seem and durable.
That byttur Enves / brose it not nor bete.
Re feere floodis / make it no remedeable.
The hye hylles be not profitable.
And moost fondes / must hym needis esthewe.
For on no mounteyn / may no werl be stable.
Nothyr in the sond / the foundement betwene.
For why / the south wynd / bloweth sore alofte.
That on no mounteyn / may no werlys ben sewre.
And sondys / that so loce been and softe.
In geby berthen / may they not endure.
To fleeen therfore / that perillous aventure.
A sekyn Cyttee / to sette thy self by on.
That this in mynde / and set ther to thy enwe.
To beelde a lorde hōe / on a sekyn ston.

That is to seyne / that thou sette al thy mynde
On that blyss / that eow schal abyde
Thy self so falle / that the woode wynde
The me by and dom / the see on ebery syde
No wray reste / thou muste thy selfen hyde
Of thy byl / thy bapfel / ful of blissfulnesse.
Yow by age / than shalt thou weel betyde.
Ye set itte at nought / thys worldly wretchednesse.

But for as moche as I have do the lyffe
As my reason / bestendynge in to the
To be now I toome that tyme lyffe
Gym medicine / that more myght be
Rowe vnderstonde / al were it so parde
That goodys which fortune hath to bestowen
Scholde stonde in euery perdurabilite
How myght thou accomten hem for thyng axen
And thilke same / that ye accomten best
If that they were considered / as they anght
Mol foule they shoulde seeme / and Dishonest
And been accomted / as a thyng of nanght
Row of riches / how seemeth in thy thought
Why been they goode / whether of their propre kynde
For they been in to thy warde brought
And shal be goode / til they fro the wende

*Quo igne. an di
mure sunt pulve
De sua natura. an
De natura possident*

What is that gold / which that ye clepe richesse
Or money gadred / in your tresory
But these stherre more worthynesse
In puttyng out / than keepyng pryvely
For Avarous men / been hated comonly
And every myght / han hem in dysdeyn
And tho that willen / dispenden largely
They shal have love / and worship ther ageyn

*Precaositas thesauri
est in expensis & non
in cumulatione*

And sith this good / that thou dispendest thus
When it is spent / abideth not with the
Thou is thy money / oonly preacions
When thou it hast put a way fro the
Thame in the spending / litle precaosite
Of your tresore / and not in hepis grete
It stant yow new / at no comodite
He abyseth not / til it beforlede

And what if al the gold / that al men han
As it is now / in distribucioun
Loo / were assembled / as in on hep and than
O man it hadde in his possession
This gold thame / by this supposicion
Alle othir men / must neede make and have
And o man riche / this no question
Beleuyng al the world / after in cure

*¶ Concludit qd pe-
cunie modice virtus
sunt si bene consideret*

A noye al hool/ and nothing dymynde.
Attoues/ may with ente enpeyement.
fulfille the eere/ of a multitude.
your riches/ is nat so sufficient.
for tyl they be departed/ and is hent.
To many men/ moore they not betake.
And thilke men/ fro which they be went.
They lyen poore/ when they hem forsake.

*¶ Querit an lapidi pa-
osi conferat pulchri-
tudine possidenti.*

O. freyt and poore/ that riches may calle.
which alle men/ may not have attoues.
No noon have al/ but if the tothir al.
for povert and for neede/ make here mones.
And eek i merveyle/ that these preaous stones.
That ye beholden hem so lustily.
And feyne bearte/ in thyng ther noon is.
And ther it is/ ye can not espy.

And what thyng is/ that brightnesse of colo-
why/ that this perr/ semeth you so fayr.
The woot ye weel/ the brightnesse is not your.
Be not of you/ but oonly it is thaire.
As by a light/ rebondyng in the ayre.
And myche i merveyle/ why ye wondur so.
Of thyng that may amende not ne payre.
Your frendly good/ be not that they may do.

What thyng is that/ that labbeth lyf and lyth.
That may be likned/ to a creature.
That beareth lyf/ and resoun hath ther with.
That shoolde be deemed fayr/ and be natue.
And though they drawe a beante in figure.
Of hym that made it/ yet in your presence.
They may not worthy be/ in no mesure.
So been merveyled/ in your excellence.

And whethir these faeldis/ lusty fayr and greene.
So ful of floures/ lustith onght your sight.
¶ Why shoolde i not seide/ with that they beene.
A fayr part/ of his weylthe/ ful of myght.
for so lynn tyme/ when the see is bright.
we wondur moche/ and when that hevene is cleer.
Up on the moone/ and steris in the myght.
And on the some/ that sthyneth on be heere.

¶ But appereth onght.
¶ But a n, p-

¶ For nynn

¶ For a quart of nynn quart of nynn

p. But apperteyneth ought / yf she be to the.
That beante mayt thou it / in thy self it fynde.
Durst thou reioyce / that they in the be.
As thyng subiectid / in thy proper bynde
Art thou depeynted / seemeth in thy mynde
With flowres / of the fuste some resom.
Art thou as a tre / which roote hath and rynde
Mayst nourishe fuytes / to wast thou be thy resom.

And wherefore be ye radesid so in beyn.
As thangh these goodis sholde be thy own.
The which fro the been sturly foreyn.
And wondur feer / as any man may knowen.
For why fortune / thou myght it fully toowen.
He may not make hem / thine for to been.
Which that nature / hath otherwise to be fowen
And sturly maad / from the alien.

**¶ Concludit qd pan
tis natura conten
tatur.**

For why that / that dooth on erthe envesen.
Sevberth be to these bestis / suffisamce.
And litel thyng / howe neede may appesen.
So that nature / may have hve suffisamce
Why sholdist thou thanne / desire abundamce.
And eek of fortunes / superfluite.
Sith that nature / may have hve plesamce
With litel thyng / in pryse and quantite.

And yf thou wilt / have suffisamce apprese.
With superfluite / suffetonly.
Othw it wilt bring the in hevynesse.
Or ellis the amoyen greedonly.
But of this o thyng / certeyn mer bey le q.
That thou woldist seeme / fayr and gloriouse.
As for to be clothed / vialy.
In dybere shap / and coloure precions.

**¶ Hic querit an bestes
int magna familia
faciat hoiem gloriosu
a probat qd non.**

For yf in clothis / am beante be
Whe by the sight is fayr and agreable.
That parteyneth no thyng be to the.
But that mater / loo / holde i mer beydable.
Or that the myt of hym / is comendable.
That maade this thyng / that may be cause of wondur.
But that thou sholdist / therefore been homurable.
As yn yow bynde / ye been ful fere a sondyr

Or for to walke with an huge roote.
And so of meyne to be copions
may make the blisful way with oute doorte.
For I suppose that they been bicause
they been agrevouse charge on to thyn hons.
And mome be cause of thyn destrucion.
And what yf they be good and vertuous.
And verray honest and gentyl of condicioun.

*¶ Virtus serm non
facit magistrum
Sicut nos.*

Why shoulde her vertu and her honeste
been accomted as part of thy richesse.
Or wherfore sholdst thou commend be
Or have a thank of any worthynesse
loo in alle these rehersed at expresse.
I go which as thou accomtid in thy thought.
As for thy goodis clearly as I gesse.
I have the shewed that thyn be they nought.

In whiche thynges as I have seyd befor.
If thou no lusty beante canst fynde.
Why sorwest that thou hem hast forlor.
Or of the having ioyest in thy mynde.
If they be fayr as of here owne kynde.
What may that apparer on to the
for hadde they be with outen ende.
loo also fayr and lusty had they be.

For doorte it not they be not preacous.
For though thou hem hast and beest bisily.
And for that they seemed to the delicious.
Thou hem accomtest thy wesor for thy.
What crabe ye thame with so greet acy.
That ye on fortune calle thus al day.
With abundamce in sooth as I suppose I.
ye seeke for to drybe neede a way.

But yet forsothe reberseth yow entent.
for moche help needith yow to meynetyne.
And for to keepe yow preacous hostilment.
lest so it be false that ye it lose agayn.
loo moche therefore yow labour is in veyne.
That ye moche lybe in heynesse and drede.
And this is sooth also that I shal seyne.
Who mochil hath of mochil thyng hath neede.

*¶ Bonum est mensura
habere bonum sicut
sicut indigentiam
naturae et non sicut
cupiditatem*

And litel thyng hym needith certeynly.
That can his present lyf mensure in this myse.
Brighte bene as nature needith keendely.
And not in to the dust of covetyse.
We can ye your self bet abyse.
To se what good is set your self with yme.
But needys wil ye seken and debyse.
In strange thyng in goodis for to myme.

And thus of thyng that schoolde be worthiest.
The world is pervertid by so dom.
The which is cleped a def beest.
We keendly myght and meryt of reform.
We can ye not knowen his reform condiciom.
We se the meryt of his excellences.
But by the myl and beyn possession.
Of sorich deedis confounde hostilmentes.

Alle othir beestis holde hem self payed.
Of beante that with yme hem self is.
But myce men as I before have seyd.
Your god hath seth in you sorich a worthynesse.
That in youve sonles ye been this lybnesse.
And been in kynde so nobyl a creature.
Ye seken heere by felthe of wretchednesse.
Then belisshye your excellent nature.

Ye understonde not ye can not se.
What wrong ye doon by to your creatour.
Synth he mankynde hath set in his degre.
Alle erthely thynges to passe in valour.
Ye do your degre gret dishonour.
To threst it bynd most unworthy thynges.
Bright as it were alond or a governour.
Wolde make hym subiect to his byndlynges.

*¶ Quo bonis sub
mittitur vel in se
rioribus.*

For yf ye schoolde have this entencion.
That alle thyngis which is had of any myght.
Scholde move been had in reputacion.
Than he that holdeth or oweth it be right.
Ye do your self schame and gret unwright.
To foule thyng which ye deeme youves.
Submitting you as in your sight.
To thyng wherof ye be possessoures.

*Homo comparatus
est innocentis et simul
factus est illis.*

It now desert this falleth verayment.
The beende of man so stant in this degre.
That only he is most excellent.
Whan that he knoweth his owne dignyte.
And thus ageyn eft soones whan that he.
He can not knowe his owne worthynesse
He benethen is a bestialite.
And endurith vndercast to al wretchednesse

A remede beste his nature bseth thus.
To moore not knowe hym self beendely.
In man it is wolfe and vicious.
His nature to for leten folly.
And thus youe erroun stheweth oppynly.
That ye suppose that swich accident.
Howe beende that is so worthy and so hy.
Schoolde make fayr befor eyn owne ment.

*Regat esse bonu
qđ nocet hor habere.*

It may not been that reform hath defended.
For which swich accidentis be fayr and gay.
These accidentis open to be comended.
But too that covered thyng that is no nay.
So in this fyltege abydyth styll alway.
And I deme and sturly disprece.
That any thyng is good that harmen may.
Or anght the habere amoyen or agreece.

Now is this sooth in certeyn as I gesse.
Thon milt seyn I gabbe not of this.
For ofte it falleth that tresor or richesse.
maketh here lordys for to fawe amysse.
Syn every wretched fool that ensted is.
Synch gold and tresor whos edur it be
he milt covete and wylne it were his.
And therefore put his lyf in Inparte.

And only holdist hym prouthest.
That of synch gold and tresor hath y nough.
For why behoobeth hym with onto rest.
To have that good and recbeth not how.
But thon that ledest in synch a drede now.
As thongh thon sthooldest with swerd or spe be stonge.
Haddist thon be poore it hadde be fore thy proun.
Be fore the theef thon myghtist have soon and souge.

*¶ Dmæ anferunt
felicitate ab hore.*

¶ Ayer 4^m

*¶ Prima etas homin
in stricta vita fuit
natura in content.*

How wondrous cleer is this felicity.
Of mortal thing and worthy to be sought.
That rebeth a man of his tranquillite.
And maketh hym to be troubled in his thought.
I noot how deere that blisse may be bought.
A man to myne / such a mylfalnesse.
Thou art in pees / whil thou hast it nought.
Whan thou it hast / thou ledest thy seker nesse.

O wondrous blisful was that rathe age.
Whan mortal man comde holde hym self payed.
To feede hym self / with onten such outrage.
With mete / that weene feedis / han arrayed.
With acornes / here hunger was allayed.
And so they comde cese her talent.
They hadde yit / no gnynte craft assayed.
As clauwe for to make / and pyment.

To dyen prync / comde they not be thynte
Be the white flees / with weben twen.
The remynng rebere / yaf hem lusty drynt.
And holow slep / they took up on the green.
The pynes / that so ful of brannches been.
That was her hons / to keepe under shade.
The bee to berbe / no schypes were ther seen.
Ther was no man / that marchmandyse made.

They litted not / to seyl yn up and down
But kepte hem self / where they were bred.
Tho was ful gnyght / the cruel clarronn.
For ewe gate / ther was no blood sthed.
Be therwith was noon armure yet be bled.
For in that tyme / who durst have been so wood.
That byttw woundes / that he nolde have dred.
With onte remard / for to lose his blood.

I woulde owne tyme / myght tyme certeynly
And these maneres / alwey with us dwelle
But love of habyn / brementh to fervently
More fervent / than the berryay fear of helle.
Alas who was that man / that wolde hym melle
This gold the gemmes / that were covered thyns.
That first by gan / to myne / can not telle.
But that he fond / a perillous precione.

*¶ Quid ante de dig
nitatibz.*

But further more / what shal I tellen or seyn
Of hy poweer / or ellis of dignite.
The which ye magnifye / so in beyn.
As though they shoulde hebenes be.
Bright as a thyng / of hy felicitye.
And folly / ye saye yn al amys.
As come ye now / with yme yow mytas se.
Where be tray poweer / and dignite is.

And if so be / that a wretched myght.
As often hath it fallen / heer before.
In hy estat / or dignite be dyght.
Ful feere and wood / may harne yow so fore.
The feere of Ethna / may not harne yow more.
That blastyth out / and brementh ebery syde.
loo / so rich a wreche / had bettur been shrove.
Than synch estates / shoulde hym betyde.

And certis thou repentest / as I gesse.
Of the Consuleres dignite.
That was the hest stat of worthynesse.
In the begynnyng / of yow liberte.
They were so ful of pryde and avelte
Wherefore yow eldres / it wold han remeeded.
And for the same cause / fro yow Cpte.
The name of kyng was boyded and bepreed.

*¶ Quo nomen Regis
erat a Romana
deduct.*

And if so be / that good men be rayssed.
To hy estates / seldom is the chance
Who is therfore / of resorn to be prayssed.
Nought that estat / but yow good governaunce.
So thame in vertu / lyth the suffisaunce.
Whereby that homur / cometh to dignite.
And dignite / nought be contravaunce.
He maketh vertu / worshipful to be.

*¶ Dignitates no sunt
bonae de eoz natura
sed bonitas consistit
in bono virtutis illo.*

This poweer / which that is so sore sought.
So der worthy / and so clene in yow intent.
What thyng is / why halde ye it nought.
To the which thynges / ye be president.
As wher yow on / yow poweer is existent.
What yest thou sayst / a wretched mome alone.
To cleyme poweer / or governement.
Of othw mys / thou woldist storne soone.

¶ prosa 5.

And yf thou woldest / beholden in thy mynde
 what is the mortal body / of a myght.
 A frelere thyng / than thatt nowher fynde.
 That lasse hath of power / or of myght.
 How soone he may be affrayed or afright.
 Or ded by bytyng / of a lityl flye.
 Or be him worm / that creepe may in right.
 With yme a manys body prybylie.

And who is that / may do strengthe or force.
 Or then myght or power / say me this.
 On a nothw but only / on the corruptible concc.
 Right of the same kynde / that is he.
 Or how of thyng that more unworthy ys.
 As on fortune / or whos myght may inteyne.
 He by estat / power or worthynesse
 A free corage / to awryn or constreynne.

*Nemo potest con-
 stringere libera
 voluntate.*

Stedfastly / that set hym self in veste.
 And knette hym self / in reform eberidel.
 Myght thou that ^{myght} pecc / berebe out of his breste.
 In to thy myl / his purpos to compelle.
 Of sorich a man / as from tyme it befelle.
 A tyrant wolde an awtyd hym be peynes.
 A certeyn consayl / to bewteye and telle.
 The which was conspyred hym ageynes.
 But than this man / boot of his tonges ende.
 And in the tyrant face / caste with onte pyte.
 This turnout which the same tyrant wende.
 To have be matter / of his cruelte.
 To pyse men / to stheave his liberte.
 Of his corage / that may not be constreyned.
 He made it canse / of vertu for to be.
 And set at nought / how sore he were peyned.

*Homo ne potest alia
 potestate exerce quā
 ipse potest pati ab alio.*

And what is that / of angw and of grame.
 Wherwith a man / another may oppresse.
 That he ne may susteyne of hym the same.
 Yf astur ward / his adventwe knowe.
 As we have lerned / how on Ansuridye.
 His gestis hadde / mooste tyme slayn.
 And astur ward / hym self of herchles.
 That was his gest / was doon to deth agayn.

*Exemplum de
 Ansurido.*

And Regulus wol many on in batayle.
 Of men of dyspyt had as thou hast rad.
 And taken what he hadde governayle.
 And after this in manner was he glad.
 And caste hem in to bondys sore and sad.
 For for of p^{er}tye to p^{er}te forth his bondys.
 To tho that first of hym were fore a drad.
 Than was he fettered in the same bondes.

And woldest thou setten be that manys myght.
 That of tyrannye dooth to any man onght.
 That may not lette that same myght.
 The which he hath in to dysse brought.
 To execute the same remembre in thy thought.
 If by estat myght beendly conteyne.
 To propye good donte it not.
 The mylled folk ne stholde it not atteyne.

¶ De dignitate in se
 essent bona magna
 contingeret se. p^{er}us
 h^{er}icly.

Contrarious thynges that manner hath not used.
 As for to be compyned and y met.
 For ewe yet nature it hath refused.
 And syn that often mylled men be set.
 In hy estat as it wyl not be let.
 Than semeth this that no good beendly.
 Hath that estat so suffreth to be tnet.
 To smoth as leden here byis mylledly.

And loo the same I may weel deeme of all
 Fortunes goodis be they more or lesse
 That most abundantly be wont to fall
 To mylled people out of cawidnesse.
 For of alle these I may suppose and gesse
 That who so hath strengthe amygth man he
 And in whom be fownden greet saintnesse.
 That man is fowst so must it neede be.

Thus mylil maketh a myficien.
 And phisik a phisicien to be.
 Thus rathoryl maketh a rathorien.
 The kynde of every thyng we may wel se
 Enducen most his beende properte.
 Se suffreth not to be commed to
 Poone effectis of contraviousse
 But al advere thynges put hem fro

*¶ Dignitas no unat
horem ad supandit
seipm.*

But loo/ yowre worldly richesse/ hath not that.
For to restreyn yowr enuyd abarice.
Nother the poweer/ of noon hye estat.
May make hym strong/ that bounden is in hye.
That ledeth his hyf/ in lustre and delyce.
The dignite/ in mykled folk bestowen.
Not maketh hem/ the worthier of pryce.
But rather maketh/ here bryght to be known.

*¶ Dignitates. no fa
cunt pnos habentes
eas dignos. s. ecotia
apud bonos & graves
tales in dignitatibz
constituti/ no stituti
ex hoc mane indigni.*

And why is this/ for sothe for ye delyten.
And so reioyce/ in yowre fantasie.
Puttewe names/ of thynges for to meten
Alowth thame/ becometh hem beendely.
For why/ the effectis preceben oppny.
That dignite/ that poweer/ that richesse.
Here names beven/ al bnypropyly.
As I have sthemed/ it sthemeth eyn expresse.

And loo/ this same/ I may conclude weel.
Of al vertuous thyng/ as seemeth me.
In which is no bohte naturel.
Are cause why/ they sholde desired be.
For feelde it is/ as every man may se.
They ioynen hem/ to good and vertuous.
Re they ne han/ that properte
To make good men/ of vicioun.

*¶ Met. 6.
no de serone.*

If I knowe weel/ how greet destruction.
This Nero dede/ that come on fyre sette
And slough the Senatonres of the rom.
His owne brother/ to the deth he bette.
And with his moodres blood/ he was be wette
The which he made dye/ in his presence.
So hard an herte/ that neww a teer he lette
Passe/ but of hys deth hym self yaf sentence.

And nebethelss/ yet he goberned al.
The wyde world/ that phobns goth aboute.
And septre bar/ as prynces imperial.
And every worldly myght/ must hym alonte
As to hys lord/ this is with onte doute.
fro est to west/ north south/ and every syde.
Al beyn yet/ his soule was with onte.
And was fulfilled/ of malice and of pryde.

*¶ maxi tuum sepi
dignitatis constituti
sicut nero / a tu no fuit
melior s poemo peior.*

¶ Tum ego.

And yet this power / me this maeste
Of thilke nero / hadde not that myght.
As for to turne / that caused cruelte
Which that was / with yme his herte pight.
Alas that sort / is greuous to my sight.
As ofte as the sword / of myllednesse
Be taken is / to such a wretched myght.
In whom regneth / so moche awfidnesse.

Ohan seyde I thne / my maystresse deere.
Ye wete weel / ther reigned new in me.
No covetyse / of mortal thynges heere.
But this alwey / was myn intent parde.
That betwixt / whiche hadde of the.
Scholde not be / ne eldys in this wyse.
That thus be / governamce / of my committe.
It myght be / shewed / and put in exerceyse.

This is a thyng the seyde / I thenswere.
That may wel drawe / to governamce.
Which herte / that be noble of nature.
But tho that herby / betwixt dooth a banne.
Desyre not / hem self tenhamce.
The worldly fame / ne worsshepe of reform.
So putte here myght / so in remembrance.
It not belongeth / to perfection.

How litel and voyd / of al pryse / is thilke glory.
This myght thou / yf thou wilt tal heed.
Wete / as thou hast preched by astronomy.
That al this erthe / in compas and in brede.
No more of quantyte / as in mychelhed
It hath / yf that the mesure / shoold be sought.
Be tween thy self / in lychhed
But as the beste point / that may be thought.

Be in regard / contemnet / not a space.
And as thou hast consyded abg trowe
By tholome / this litel erthly place
The forth part / as fer as men may knowe
With lify beestis / only is now bestowe.
And yf thou sholdst / abetyn out of this.
As moche as the se / hath overflowe.
Gardes and sond / desert and wilidurnesse

¶ Ps. 1.

*¶ Mount exempla sub
tilia de par. Citate
fame hant mundi.*

Wherof any place / may be founde
Wher yn men more dwelle and abyde
But loo / the litle wreched narrowe grounde
Wherof sebeth it / and al that pryde
Of your venom / to be dilated wyde
That in the portyng / of a prybles ende
Enurom ben closed / on ebery syde
Your fame parde / ne may no fere here wende.

What is your fame / in worthynesse or grace
That been so closed / in a narrowe cage.
Syth that with yme / your litle dwelling place
Keen many folkes / dybers of langage
Of reson / myt / of lobyng and corage
For dyversyte / in maner of spekyng
And what for difficulte / of passage
And for defaute / of entu comyng.

Not oonly memys names / singulery
The which that been / renowned glorious.
But Cetees wren enuromen sturly
Which that now / worshipful be to us
For in the tyme / of mayens Lullms
The venom / of the commalte of Roome
As he seyth / that the mount Caucasus
He was not past / nor in to ynde come.

And yet was it / to partyes thame in doute
And many a lord / it hadde in huge doute
He seest thou not / loo / what ye been aboute
Howe nobil name / to freachen and to spede
That is compassed / in so litle brede
Enposist thou / that o Romaynes none
Myght forth be born / by worthynesse of dede
Ther Roome spred not / hyr nobyl fame.

He seest thou not / how fele folkes been
Wol dybers in here lame / and gobernamce
Of maner is eel / as ebery man may seen
Wedd with so gret contrariamce
So that o dede / which that heer parochamce
Amonges us / is worthy thanke and meede
Another peple / hath the variamce
Yen scholde be pmysshed / for the same dede.

*¶ Sufficit heri bonu
n. inter viuos. p.
hoc modicu est qua
tu ad mudi.*

And sooth it is/ that though a man delhte.
His name to be dilatated/ and extert.
Among his neyghboris/ it shal be bnt lyte.
To othir folkes/ knowe and so this entent.
Every man must holde hym self content.
For to dilate his name/ and his renom.
Among hem/ that dwellen in present.
With yme the bondes of a naciom.

And thus yowe nobil immortalite.
Of fame/ of renom/ and of worthynesse.
With yme the lityl space/ of o emtre.
Wol streyght compressed/ and restryned isse.
And many a nobyl man/ hath been in thysse
That in his tyme/ wol worthy was and gret.
Defaute of mytting/ and of bysynesse.
Hath out of mynde/ hem vntuly forgete.

I not of scripture/ what it shal profyte.
Oyth every mortal thyng/ shal ovr passe.
And hem right as thantowres/ that dooth hem wyte
Gret age shal dystroye/ and deface.
Bnt soo/ yow seemeth/ that ye may purchase.
As be your fame/ and immortalite.
Contented after/ that ye hens passe.
And so to have/ a perdwalite.

Bnt yf thou woldest weye/ or comturyse.
The tyme of al thy fame/ and thy renom.
Though thou woldest/ a boven hevene it awayse.
Yet sholdest thou fynde/ no proporciom.
A yens thetternal/ perduraciom.
That ebr shal be/ and never shal ende.
Why hast thou thame/ so rich delectaciom.
So renece/ that shal passe out of mynde

For take a lityl moment/ or a stonde.
And yf thou comturyse/ it in thy myt.
With thirtie thousand yeres/ it myt be founde.
And in certeyn proporciom be pyt.

*¶ Hoc notat paritate
duracis fame in
coparacoe ad eter
nitate.*
Though it be lityl/ sum what is it yet.
For why/ they be defyned bothe tyme.
Bnt thyng that is with yme a nombre lymt.
In to eternal thyng/ it may not be so.

For though thou woldest / thy nombre multiplye
 As feer as myt hath any possibilite.
 Yet yt may not comparabile.
 He likned / to the hool eternite.
 For thynges / that with yme nombre be
 Be troupe hem / may comparisom be sought.
 But to thendele / perdurabilite.
 Al fyrst thyng / may be likned nought.

Wherefore I say / yef that ye wolde debyse.
 Thy fame / to be dilated and spread.
 As feer as any mynde / may suffice.
 Or any hool / be wryten or be read.
 Yet may ther no comparisom be mad.
 Yn to the tyme / that stant eternally.
 Nought only smal / the tyme sthal be had.
 But deemed as no thyng bttaly.

But loo ye men / kunne do no worthy dede.
 But it be for folkes audience.
 That beyn unmon / for to dilate and spreade.
 So fareth that / the worthy excellence.
 Of verray vertu / and of constience.
 For folkes tales / ye forleten clene.
 For beyn unmon / hitil of credence.
 Of foreyn folkes / al not worth abene.

Now take good heed / and thou sthalt here se.
 Soo / of this hitil tale / I sthal the telle.
 How that this lewd / and prond dante.
 Of a wol myty man / was storned well.
 A myce man ther was / as it be felt.
 That falsly / to a philisophres name.
 Not for the love of vertu / neberadel.
 But only to veroyen / of the fame.

This wyseman / thought this fool to preebe.
 Yf that he conde keepe / any suffraunce.
 He seyde hym wordes / which stholde hym greebe.
 But alwey he kepte yet / his contenamce.
 This wyseman to se / the stramce.
 Yf that this were of vertu verayly.
 Som thyng he dede / or seyde hym of grebance.
 The which he myste / he myght preebe hym by.

*¶ In tacussas. philosophus
fuisse.*

If patience tho gan he soone obreyde
And what he was in sooth he gan it stheare
Myght thou not understonde / as he seyde
That I am loo / a philosophre trewe.
The myseman / when the sothe knewe.
Wol brynghy / a noon / he gaf hym this.
Haddest thou he seyde / thy tonge holde in meyne.
I myght an understonde / weel y mye.

But now of nobil worthy men to mene
Which that be vertu / gotten hem venom.
What shal here fame / thame be seene.
When that the body / to corrupcion.
By deth shal be resolved by and dom.
And yf also / the soule dye and fayle.
Which to be leben / may be no resom
What sholde thame / this worthy fame abayle.

To hem of whom / so is be blowen heere
Yf that the soule / turne in to nought.
But swich a soule / as knoweth hym self cleer.
From erthly bondys / when it shal be brought.
The hy hevene / it perseth as a thought.
And so rejoyseth / of that sovereyn blyss.
Which he be vertu / hath molfore sought.
Despyng / al this worldly wretchednesse.

¶ Quia sola mente

Uho that supposen myl / onwittly.
In venom sovereyn joyes / for to be
As late hym look by / in the hevene on hy
And so be holde / on that large contre.
And after late hym / to the erthe se.
So narwe it is / that fore it shal hym shame.
That in so litel space / of quantite.
He may it not fulfille / with his fame.

met. A.

Allas what eyleth / feere men and pronde.
To lyften by / here nebbys so in beyn.
This mortal yob / which that he beven aboute.
Schal peyse a dom / in to the ground ageyn.
Thongh that your resom / passe many a pley.
And so be sprad aboute / with many a tonge.
That of your hynage / by and sovereyn.
In gret honow / the fame of you be spronge

Yet deth despiseth/ al your hy renom.
 Freethu greet ne lityl/ myl ye not knowe.
 But in lyf/ he leyth here hedis dom.
 And eene he maketh with the lowe.
 Loos wher been the bones/ now as we trewe.
 Of aventur/ and fabricus the trewe.
 Of sterne catom/ the fame is oublowe.
 And maketh now/ in lettre but a fewe.

And yet the men/ we knowe not at al.
 Though that we/ here fayre names se/ loo
 For they be deth/ as every othw schal.
 Out of our sight/ been passed and goo.
 For why this lyf/ whan ye passen fro.
 For to be known/ than ye been enable
 Your worthy fame/ may no more do.
 But fleeen aboute/ beyn and variable.

And yf ye weene/ to drawe your lyf along.
 As by a lityl mynd/ of worldly fame.
 As fooles thanne/ ye do your selven wrong
 For whan cruel deth/ your schal attame.
 Al your renom/ schal turne you in to grame.
 Which that ye han purchaced you with pryde.
 For aftw that/ be fyrtyng of your fame.
 Ye misse thame/ another deth abyde.

¶ Prosa. 8.

But for as moche/ as thou schalt not weene.
 That I have take/ abatayle vntwetable.
 Anemptis fortune/ thou myght thy self see.
 That though she be ful false/ and desteynable
 Loos yet sum tyme/ is she commendable.
 Whan that she sheweth/ hwe disposicion.
 Hwe false front/ so flytting and unstable.
 Encoverng it/ with hwe condicion.

Thou understodyst not/ peraventure
 From what the purpos/ of my menyng isse
 Loos a wol wondur thing/ I then swere.
 I purpose for to telle the expresse.
 So that whetther/ I can my wordis dresse.
 In open sentence/ for to make it cleer
 For loos fortune/ away leth more I gesse.
 With frowardnesse/ than with hwe lusty cheer.

*¶ Fortuna prope semper
mentit: quia non dat felicitatem
quam promittit. et aduersa semper dicit
bonum quia et promittit
ita dat.*

For when she sheweth her self debonaire.
She feyneth shame and falsly heth she.
Desteyning you with here hestis fayre.
With false colour of yowre felicitye.
But when she smyteth with aduersite.
Shame is the trewe yongh at my debite.
For in the furste she desteyneth the.
And in this othw teacheth to be wys.

This plesant fortune memys hertis byndeth.
With false goodys which they have on honde.
But forward fortune lonseth and byndeth.
And teacheth hem to knowe and understonde.
That wilfulnesse is so freel and variande.
The furste seest thou fleetynge at the wynde.
And of it self vnwar and unconande.
And hath hwe self letyn out of mynde.

Thou seest that othw seyr is restrayned.
As fully lerned be experience.
Right as aduersite hath constreyned.
Thyn exorase enfourmed in prudence.
The furste seye to schor to my sentence.
For veray goodes draweth men on syde
That othw draweth men be violence.
With veray goodis making hem abyde

*¶ En fortuna fuit
perversa tunc bona
facit.*

*¶ Vera cognatio a
miciis habetur in
adversitate.*

Moldest thou accomten this among the leste
That so this aspre fortune hath the caught.
To knowe thy freendis trewe of hwe behest.
Whos hertis in thy welthe trewe thou nought.
She hath discovered cleerly to thy thought.
And made the certayn of thy freendis cheer
And out of doute hath thyn herte brought.
Of thynges whiche that stoden in a weer

Now is she gone and with hwe hath she hent.
Hwe freendis alle and left the with thyn awen
When that here plesamce was to the present.
Wol deere thou moldest abonght this as we troppen.
Now lete of this to pleyne and to showen.

*¶ Amicie fidelitas
preexcellit divicias*

Thy riches that thou haddest for leten thus.
Thy feythful freendis hast thou founde and knowen
That of alle riches is most precous.

That thus this worldly

*Quod pmdus
stabilis fide.*

That thus this worldly entwichegementis
Acorden alwey in here variance.
And also that these fleetyng elementis
holden the bondes of here alliaunce.
Thogh that be twyn hem be contrariaunce.
And that phebne with his char of gold.
The rosy day hath in his governaunce.
That is so cleer and lusty to be holde.

Met. 8.

And be the moone the myghtis be governed.
And sperne hath brought hem in compass.
Also the woode see thus is be warned.
His proppr boundys for to obur pas.
That he beslowe not this earthely plas.
At this acordamce doth the bond of lobe
That see and lond dooth clype and embras.
And may comande in the hevene above.

And yf lobe his regnes scholde astake
What ew thynges now loben best.
Contenewely a weve stholde a wake
That now acordamce ben set in rest.
And in hem self al thyng sthold be prest.
This world for to dystroie and endoon.
That now with bondes holy and honest.
Hath dyvers folkes bounden in to don.

This lobe it is that holy bondys knettith.
Of mariages ful of honeste.
And lobe it is that we wrethe settith.
That felawes han in here commualte
But now mankynde wol blisful may ye be.
Yf these your hertis hadde in governaunce.
That hevene hath set in swete tranquillite
That ther yme may be no contrariaunce.

Explicit Liber Secundus.

Inclut Liber Tercius.

Am cantion illa.

Ind whan she hadde thus endid hire song
yt was so swete and lusty for to heere
That ebyn in to myn hert roote it throng
So that I was afloved of my cheere.
And after that I seyde in this manere.
O sovereyn solas of hertis thus distressed.
Yowre sentence and yowre songes bothe in feere.
Wol hngely my languor han appressed.

In so far forth that now as seemeth me.
I have ynough of strengthe and suffaunce.
As per regall / In to al aduersite.
That fortune may me smyten with grevance.
Wol redy am I / With lowly obeysaunce.
Yow curtes / which ye calle / sharp and beene.
I drede hem nought / but yet at yow plessaunce.
I shal ressaybe / what that euer they beene.

P. This felt I wel qd stye / what tyme that thou.
My wordis herde / so entyfly.
Thabite of thy mynde / becheelde I how.
Was sady set ther to / the which that I.
Enformmed hadde / pleyne and parfitly.
But that I shal the stheme / farther more.
As in the tastyng / bityng equelly.
But yet ressaybed it / and I am therefore.

Thou shalt it fynde / wol deliaous.
And replenshyd / ful of lustynesse.
But for thou seyst / thou art coheytons.
This matier for to heere / more expresse.
If that thou wyste / what my purpos ysse.
And whedw that I thynke the to lede.
For gret desyr / thou sholdist as I gesse.
In al thy herte / glouen as a gleede.

W. Seyde I thame / whedw may that be.
P. Now lestere qd stye / and I shal the leue.
In to the verray hy felicitye.
Of which thy soule / drementh as it were.
But whil thy soule / with erthly thyng heere.
Is set in synch maner / ymaginacioun.
Thy goostly sight / may not stonden cleere.
In to that blifful contemplacioun.

W. I prey yow qd I / sey me what it is.
P. Now for thy love / sthe seyde / I wil ful sayn.
But first the cause / of al wilfulnesse.
I shal the stheme / and make to the playn.
And whan that thou / these false goodys hast sayn.
Wol parfitly / than shalt thou knowe and se.
By turnyng / on that othir syde a gayn.
The verray myrrour / of felicitye.

¶ yet^m p^m

For who that casteth/ some his cornes.
First must he needis/ clesen eberidel.
His feeldes/ fro bushes and thornes.
¶ Than shal his labow/ been effectuel.
And so his cornes/ shal growe mondu wel.
To heby earpe/ and so ripen atte laste.
And hony is the swettere for to fel.
To hym/ that sum byttu thyng did ataste.

The steris also/ schynyn more bright.
¶ When reyn blastes/ passed been her may.
¶ When lucifer/ hath drawen a wey the myght.
And aftu that/ cleer is the day.
Of the also/ the same shal say.
¶ When ertly lust/ is put out of thy thought.
The beery light of wonthe/ it is no nay.
¶ May wol sone/ in to thy mynde be brought.

¶ prosa. 2.

And thanne a while/ she cast hwe sight to grounde.
As it were/ she dream here wttis neer.
And aftu that/ with yme a lityl stonde.
¶ She gan to speke/ and seyde on this maner.
The cure/ of al these mortal thynges heer.
By many folk/ of dyvers exerceise.
As dyvers wttis/ may here hertis steer.
Producieth forth/ in many dyvers wyse.

¶ But al this cure/ and al this bynesse.
¶ In to oon ende/ enforceth to atteyne.
¶ That is to come/ in to this wilfulnesse.
The which is good/ and soothly for to seyne.
So that it may/ acheeven in cerreyne.
¶ Soon othw good/ conceyeth he for to myne.
For why hym self/ that good is sovereyne.
Al othw good/ conceybeth hym with yme.

And in this good/ if ther be lacked onght.
¶ The which with onte/ it myght desired be.
¶ It seemeth/ sovereyn good was it nought.
¶ He payfit good/ as every man may se.
¶ Than seiweth it/ that this felicitye.
As for to make/ a diffinicion.
¶ It is the staat/ in payfit assemble.
Of alle good/ combynd in to oon.

*Affectio felicitatis
naturaliter plantatur
in cordibus hominum sed
errant propter fal-
sas affectiones bonorum
temporalium.*

*Varie opinionones
hominum de diuersis
fortibus bonorum.*

*Quia eorum affectantur
ut quidam excellen-
tiam vel propter solup-
tatem.*

contra. A.

In this estat in many dyvers wyse.
Al mortal folk enforcen hem to wyse.
For why ther is a brendly cobetysse.
Of verray good of manys wit with yme.
But wretched erron/drawing on to hyme.
To fals good a weyward both hem lede.
For sum suppose for verray good begyme.
Of worldly thyng to be with outh needs.

And these almeys/trabayle riches to reche.
And sum supposen that verray good be that.
To been honowred/othir men inliche.
And they enforcen hem to the same algar.
And sum suppose that in hy estat.
Scholde sovereyn good be forinden verrayly.
And these enforcen hem to been ther at.
For to be lordis/or lordys to be ny.

And sum supposen ech it is no fayle.
That sovereyn good is resom as I gesse.
And they be awt of pees/or by batayle.
purchacen hem a name/of worthynesse.
And many been that myrthe and gladnesse.
The sovereyn good supposen that it be.
And these enforcen hem to lufynesse.
To lede here lybes/al m iolyte

And sum entwychangen/as it were.
Bothe cause and ende for they wolde riche be.
For to acheeben here states here
Or for to lyben in voluptuosite.
And sum obeyten/after dignite.
The cause of richesse/and of hy venom.
The dyvers folk ech in his degre
Dyvers maken here entencion.

De noblesse/and fabor as it seemeth.
maketh man/venomed worthily.
And wyf and childre sum othir deemeth.
Scholde make men to lybe merily.
But for to be weel freendyd certeynly.
A wondyr holy thyng it is.
Per teyning/not to fortune sturly.
But to vertu/holy as I gesse.

The cause of the remnant / as we women
 Is myght / or ellis flesshly delectaciom
 But goodis of the body / as we knowen
 To these aforseyd / han relaciom.
 For strengthe and largesse / of proporciom.
 Euen hys to cause / worthynesse or myght.
 Beante and softnesse / canseth eel venom.
 And helthe delight / this woot wel every myght.

And in al these / not ellis is requyred.
 But oo thyng / which is veray blissfulnesse.
 For what thyng is pryncipaly desired.
 Thou mylt it deeme / that sovereyn good it isse.
 But hit we have dyffined / eer or this.
 That sovereyn good / is this feliate.
 Than that estat / he deemeth for his blysse
 Which pryncipaly / and most deserveth he.

*¶ Dicit felicitate esse
 supmam / bonitate magis
 desiderata.*

From hys thou set / be foun thyng even heer
 The foume of wylkynnesse / of man wol myght.
 Richesse / honow / fame / lust / and pomeer
 Which Epicurus / weel be held and sey.
 As he debysed / in his fantasy.
 That lust sholde be / the sovereyn good of kynde.
 Al othw thyng / hym seemed certeynly
 Wherebeth veste / and myrthe of manys mynde.

*¶ Parvat opinione Ep
 curi.*

But I retorne / to the bysynesse of man.
 Which al her labow / set heer by on.
 With synch blynde wittis / as they can.
 So. sovereyn good / they seken everychon.
 But as a dronke man / that goth alon.
 He can not fynde / a vedy way ne path.
 Homeward / to his owne house to goon
 So blynde be the mytys / that he hath.

Go that enforceth / for to neede nonght.
 From womest thou / that they erre / as seemeth the.
 In sooth ther is no thyng / that may be thought.
 That so parfoume / shal his feliate
 As may thestat / of al good plente.
 Of foreyn thyng / that nedeth nonght attal.
 But in it self / to have al sufficiamce.
 Of alle goode / to speke in general.

And furthermore/ what sayst thou even they
That synch a thyng/ accomben honowable.
The which is soveryn good/ for sothe say.
For synch a thyng/ may not be reprovable.
That to al folk/ is desirable
Wherto is set/ al here entencion.
And so pover/ it is commendable.
It is wol good/ it is no questiom.

How stholde myght/ fro synch a thyng bereved.
The which of alle thyng is wortheft.
And noble venom/ stholde it be repreeved.
That is a thyng/ so worthy and honest.
And that thyng/ that is most excellent and best.
Must needs/ be worshipful and reverent.
For every myght/ to myme is ful prest.
Therto trawayling/ with here hool entent.

But for to speke of angw/ or of distresse
Of sorow/ mourning/ angvysch or peyne.
Synch thyng is/ may not been in blyssfulnesse.
Therfore of synch/ it needith not to seyne.
For yn wol lyl/ thynges/ men been fayne.
To have and use/ that may hem do solace.
And only this/ to have in certeyne.
Al worldly folk/ enfor cen to purchase.

And for this cause/ desire they abundance.
As for dystype/ fame/ delites/ and dignte.
Therby to myme/ and have suffisance.
Of honow/ venom/ myght/ and glad to be.
Than is it good/ that every man may se.
That men so faste seche/ in synch a wyse.
And so trawaylen/ ech in his degre.
To myme is/ as they can best debyse.

In which desyr/ appeereth oppynly.
How gret/ how myghty/ is the strengthe of bynde.
Synth al be it/ that wol dyversly.
Dystordeth loo/ the sentence of here ende.
That al they consenten/ at oon ende
As for to love a thyng/ that seemeth best.
For heerto/ nature both here hertis tende.
Thil this be had/ they may not been in vest.

Met.^m. 2.

Lust to the heaven/ by sotel song.
And be the sound/ of delectable strenges.
Horn natwe/ that wol myght is and strong
Attamprath/ the gobernement of thynges.
This myde world/ with al his varynges.
Loo/ be here lawes/ keepeth and susteyneth
And by bondys/ that han no lonfynge.
Wol styllfully/ the byndeth and constrayneth.

¶ No de leone de tra
pene.

For though the horn/ of that strange lond.
That light pene/ the fayr cheynes were.
And taketh mete/ by yeste of mamys hond.
And of his sturdy maystresse/ hath fare
Of whom/ they of styll stodes bere.
And softly/ they suffice to be bere.
Yet been they onys lonsed/ out of that gere.
Here olde corage/ myt they nat foryete.

For yf the hoot blood/ of ony beest.
Here foule monthys/ han maked rede
Here by corage/ that long hath been at rest
yt myt repayren/ to a cruel hede.
He casteth thame/ his cheynes obu hede.
And roretq faste/ remembryng as it were
his maystr first/ of whom he was a dreed.
With bloody teeth/ thame wyl al to tere.

The byrd that syngeth/ on the branche on hy
yf he be closed/ in a cage of tre.
And lusty folk/ hym serben bisily.
With metis/ that wol swete and lusty be
yf he may come/ stype out and be fre.
his lusty mete/ he casteth endurfoote.
And to the wode/ wol faste sebeth he
And crogeth/ with a wondur lusty note.

A yerde/ which that growen/ is in lengthe
with mamys hond/ bowed to the grounde.
yf that the hond/ remitte of his strengthe.
The crop wol soone/ open by rebounde.
And when the some is past the dayes stonde.
So endurgoon/ the wames of the west
wolsons he hath/ a prece paty founde
And in the morwen/ he riseth in the est.

e.e.

And so the day / gymeth a yen to spryng
 & hys every thyng / reuoyeth in his kynde.
 & holde cometh / apenward for to byng.
 And bryly / to tyme and to wende.
 By these we shal conceyve in our mynde.
 That alle thynges / must here orde seare.
 And the begynnyng / yoken to thende.
 To knette of hem self / a cerole trewe.

prosa-tercia.

But to the earthly beestes / as me seemeth
 with a ful thyng / ymaginacion.

But of yowre begynnyng / as it were ye drameth.
 & had with naturel intencion
 And han a manner / blynd inspeccion.
 As of the verray / ende of blissfulnesse
 But errour / of yowr false affection
 with drameth yow / to verray wretchednesse

Behold and se now / yf it may be so.
 whether men attayne may / in somoch a wyse
 yn to that ende / that nature sheweth hem to.
 Of blissfulnesse / so that hem self deuyse
 yf so is / that here nyce covetyse.
 Of more honow / or somoch othir thyng
 may make hem fully / to hem self suffise.
 That no good lacke / as yn to here lityng.

And than be this / myl i graunte and seyn.
 That somoch men / moore lyden lusty.
 But than eft / on that othir syde ageyn.
 yf they may not / parfoune verrayly.
 Al that they han be right hem vnturly.
 But many goodis lacke / that they mysse
 wyl it not thanne / appeeren plenerly.
 As a ful false colow / of blissfulnesse

But first i aske of the thre demaunde
 As than that were / not yet long agoon.
 yn worldly helthe / fully abundaunde
 where thou among / thy welthe eberlooon
 As in thy corage / new feltest noon.
 Distresse / or angursh / no tyme in thy mynde
 Certis go i / that can i thynke op on.
 yn that estat / conde i me new fynde

That I ne was alway / smdel in distresse
 And was not seide / this the cause why
 That sumwhat lacked the / as thou dedist gesse
 Which thou woldest fayne / have had presently
 And sum thing eek / thou haddest hardely
 Which wol fayne / thou woldest afor goon.
 .28. Bright as ye seyn / right so it is qd. i.
 .p. Thou wilted qd. the presence of the ton.

And so thabsence / of that othw than.
 .28. Enod i. / I gramte / I can not go ther fro.
 .p. For thame qd. the needeth every man.
 The same thing / that he desirith to.
 .28. Wol sooth qd. / it is / hym needith so.
 .p. For thame qd. the he needith ought
 He mynot suffisamt .28. I seide no.
 As to hym self / he suffiseth nought.

.p. When thou the seide / were ful in thy richesse.
 Thou suffredest thame / this same suffisamce.
 .28. How ellis seide / so it is expresse
 .p. Than is it so / qd. the / that abundamce.
 Of worldly good / may nebu man abundamce
 As to hym self / that he shal suffice
 And neede nought / of foreyn pnbearmce
 Which they han right / to complice.

And this is to conside / as I trove.
 That tresor / hath no beendly resistance.
 For to defende / the lordes that hem owe
 Bnt that they may be raft / be violence.
 .28. I seide that verray sooth / is that sentence.
 .p. And what qd. the / though that thou seydest may.
 Syth ebu yet / men doon here diligence.
 The strengest for to gete / yf that he may.

For wherfore ellis / been grevchis meebed.
 As men al day / in contrees hem compleyne
 Bnt for here good / is falsly hem beveded.
 By force or fraude / and ageth it ageyne.
 .28. In sooth qd. / it is right as ye seyne
 .p. For thame qd. the needith every man.
 Of socour / and of foreyn help / certeyne
 As for to beere / the toefor that ye han.

.23. Who is that may debyne this qd q.
 .p. And thame qd sthe stholde hym neede noon.
 Of swich defence/ ne warde certeynly.
 No hadde he that wese/ that he may forgoon.
 .23. Ther is qd q/ no doute ther sp on.
 .p. Ghe seide thame/ loo al your affiance.
 Ye turned you/ m to reber a noon.
 But it beebeth you/ your suffisance.

*Necessitas no potest
 expelli p diuicias.*

Wherby ye wende/ m ese for to be.
 And bynggeth you/ m angbyssh and distresse.
 Of foreyn help/ to habe necessity
 Yet wolde y knowe/ the maner myse expresse.
 How neede may boyded be/ by richesse.
 If riche men/ ne hymgen nebu adel.
 Or whethur they may not/ thursten with thon gesse
 Whethur they may/ no cold m myntur fel.

But on to this/ thon myt answere
 That riche men/ han wherewith eberyday
 Here cold/ her thurst/ here hunger for to were.
 As on to this/ m al y seye not may.
 In sooth this myl y gadmte hem/ that they may.
 By richesse ben confortid/ at here neede.

*Nemo potest indige
 tia removere.*

But truly/ to putte neede away.
 That pooreer ha they not/ with onte drede.
 For sithe this neede/ that alwey gapeth so.
 To be fulfilled/ and after more it gredeth
 Ye syngh a thyng/ that nebu may be doo.
 Of synde/ ne spele it not/ that lityl needeth.
 But abauce/ that no thyng fully feedeth.
 We may not be fulfilled/ with abundamce
 But m to more necessity/ you ledeth
 Why to me ye therby/ to habe suffisance.

Quamofluente.

H were it/ that riche cobeytone.
 Had al of gold/ ful vermyng a rebaer.
 And also fele/ of stonys precione.
 As m his netle/ he myght hym self bere.
 And open fele/ his londis for to ere
 His bysynesse/ yet tyl he shal dye.
 He myt not lete/ ne when he lyth on beere
 Al his richesse/ shal hym not conbepe.

yet. 2.

¶ Sed dignitates **U**ther dignities / to thilke that hem mynne *prosa. 2.*
 may make hem fully / worshipful to be.
 Or myprisse vertu / hem with yme.

And make vice / out of here vertis to fle.
 Not so farforth / thou myght thy self se.
 It is not wont / to poyde wickednesse
 But vice / that is al bloe / in pryvite.
 It maketh fully / to be knowe expresse

Wherefore it is / I have right gret dysdeyn.
 That smych wicked men / and swiftons
 Scholede any tyme / in dignte be seyn.
 Therefore it was / that like Catullus.
 When that he sey on / that light nomme
 Set in a sete / of worshippe in the tom.
 He cleped hym / aposteem bemenons.
 And ful of attur / and corrupcioun.

*¶ Catullus. contra
 nomm de dignitate
 sua.*

cont. 1

Re seest nat / what sthame and belam.
 So smych sthewde folk / mylled folk it is
 For to be set / in smych honour on hy.
 For were not that / yet here in worthynesse
 Of othir folk / stholde knownen be the lesse.
 And what periles / woldist thou stonden at.
 Or thou woldest beven / an office as I gesse.
 With thilke cursed wreache decorat.

Ne I ne may not deemen in my myt.
 That smych wreache / stholde be honourable
 And worthy that honour / though they have it.
 That been thereto / unworthy and unable
 But if thou sey a wyse man and an able
 Endued al of myt / and of sapience.
 Woldist thou foryngen hym / as reprochable
 And as worthy / to that excellence.

. 28. I seyde nay *pp. nov.* certis they go soke.
 These dignities / belongen properly.
 Only to vertu / and to al honeste
 And vertu that transporte hem / bevirily.
 To which sthe is royned ferwendly.
 And for as moche / as for that reverence
 Resaysed of the peple comonly.
 Accordeth not alwey / with conscience.

Re to that hono^r which that they resayben
May make hem no thyng / Worthy for to be
Than may be clerly knowen and consayben
That hono^r hath yn propu no beante
As eben Worthy to that dignte
And most to this / ye onsten to take heed
The mo folk that despisen hem parde
The more abiet they been with onten drede

So than as dignte may nonht suffice
To maken shewes Worthy to reverence
But rather maketh that men Wole hem despise
Thouh that they doon hem hono^r in presence
That they despisen hem in consience
The digntees so make hem to be knowe
And clerly shewen to folkes here offence
Of Whom they been despised as they owe

And this is nat unpmissid slyly
For they reben hem off here dignte
The which they have defoulid wretchedly
With oursid vice off here dishoneste
But thou myht thy selven knowen and se
That verray hono^r faileth in no wyse
But which estatue that transitorie be
Now bndwstonde what I shal the devise

20.
I suppose that a man off his venom
That offte hadde had staat off consuleere
Sholde come among a strange nacion
That nonht knowen what estat he beere
I woldest thou that they wolde honoure hym there
For his estat thou wilt answere nay
But if hono^r in mych estatue were
In kynde appropu thyng than wolde I say

Here beendly office sholde they nonht forelete
Thouh that they wente on to the worldis ende
As feer ne may not celyn off his hete
Whil that it feer is / wher that ehere it beende
But hono^r is no propu thyng off beende
To dignte but fals opinion
As vice men devise in her meende
Wherfore among a strange nacion

That nought ne knoweth/ off that dygnte
he honoured is/ as another man
In strange land/ thou seist this may wel be
But looke that land/ wher he astat be gan
Wher that it sholde/ alwey his honore han
Stondith it alwey/ in his honore there
But off the p'p'ofar/ what seist thou than
That whilom was/ a stat off his p'p'beer

Nought is it no thyng/ But an idyl name
And so the charge off Senatonrie went
Roll at this day/ it stondith in the same
Thouh that in my tyme/ it was ful reverent
A man in my tyme/ was holde excellent
That hadde the charge off bitaile in the torn
Al by so dom/ this is the world y went
Roll it is off no reputaciom/

As we han seyd/ a litel heer before
A thyng that hath no beante properly
Roll hath honore/ and now it hath it torn
After the use off manye fantasy
Othe dygnte/ ne may nought beendely
Inducen veray cause off reverence
Wole ofte it is defouled sekely
But hem that s'en it/ with insolence

And if they now/ be faw and now not so
As tymes han/ here transmutaciom
And if here beante/ this hem passith fro
After the folkes/ estimaciom
What is ther after/ your oppinon
Off beante off hem/ worthy to be sought
Othe that ther be off mych condiciom
How sholde ther yeven/ that they have nought

Thous prowlde seer/ with threacher
Al clothed was/ in purpur & erene
And with wolliche perru rialy
Off his he was/ a curid/ and enolene
That he was lothly/ every whist to seene
Yet yaf he setis/ to the Senatonrie
How sholdist thou wolke hem/ blisful for to bene
Tho that off wreathis/ take mych honoures

Gayetun quartu

Prose de Revone.

*Quamvis tunc sereno
superbly off. Comer et
et mberis lapillis/ in
bisne tu ois/ bigebat
luxurie nero semeris/
Sed quonda dabat impro
bis herendis/ patly mde
cores carules/ de illis
q' pntet beatoe/ quos
miseros t'bmrit honores.*

¶ Prosa quarta.

¶ An vero regna.

¶

¶

What trovest thou yet for to be a kyng
Or with a kyng to be familieere
Supposist thou this were a noble thyng
May he the maken strong and myghty heere
What ellis god scholde trouble it there
Ye god pthe what that here felicitye
Shal alwey stonde in his welthe cleere
And have alwey perdurabilite

¶ Not eldwe ago off tyme that is went
Example hath off gret instabilnesse
And also this tyme now present
We seen it preschid every day expresse
That thynges fallen from here welthfulnesse
And to bereave mytheef be they bronst
Holt cleer and noble thyng that venom esse
To save it selven that sufficeth nonht

¶ For if that regne or mych regalitye
And gobernamce off londis long and wyde
May make a man to have felicitye
What if hym lacketh onht in my hysde
¶ Than myst his welthe small that slake and styde
And mytheef entre for insuffisance
And trowth it so be as it may be tyde
That kyngis haben in her gobernamce

¶ Nocht folk at here comanndement
¶ But shoolde we fynde many a nacioun
¶ That been to kynges nonht obedient
¶ They holde hem at no reyntacioun
¶ Than heere off myche is this conclusioun
¶ Where canseth myht that canseth blissfulnesse
¶ Ther is no mene in this divisoun
¶ In myht is there that canseth wretchednesse

¶ Ther is noon ertheliche thyng this day I say
¶ That is so myht in his gobernamce
¶ But mo ther be that wele hem nat obey
¶ That been constrained at his ordynamce
¶ In this his powere lacketh insuffisance
¶ And if that bothe his powere and his myht
¶ Were fully countre payled in a balamce
¶ His nobn powere shoolde peysyn al dom vnt

Oithe Wretchednesse cometh off nonn polveer
 As may not be seid/ he no resom
 And sette ther no kyng/ that lybeth heer
 But his myght hath his proportion
 As for to make/ a myt comparisom
 Wol mocht more than his polveer is
 That thele ther shewyn/ this conclusiomm
 Loo that his more part/ is Wretchednesse

Exempla Regis
 Siliie.

A kyng ther Was/ that hadde experience
 Off a yet perile/ and often Was in drede
 He maade a man/ be set in his presence
 And maade a swerd/ to hangre above his hed
 Be a Wol smal/ on myght thred
 That every man/ myght endurstonde and se
 Loo breke this thred/ than is this man but ded
 So stant a kyng/ althey in parte

What is this polveer/ that may not remelbe
 The bitter bityng/ off this bestynesse
 Se that his pyokes/ may he nonht eschele
 Off al this drede/ and al this heynesse
 These kyngis loo Wolde/ be in selynesse
 But surely/ they can not come ther to
 And eburnore they seeke it as i gesse
 And eburn the furthere/ they been althey ther foo.

But they reioyen/ myght to be holde
 And Wilt thou wolke hym/ myght for to be
 That may not Wroche/ that faynest Woolde
 Or for to Walten/ With a compaignie
 Off myght men/ that lust/ been to be
 And at his bidding/ al a reeme are with
 And yet hym self/ stont in this degre
 He dredith most/ the same that he ferith

And for he Wolde/ myghty seeme and strong
 He myght putte hym self/ in damngere
 Loo off his mene/ which he is among
 And off his lyf/ he stonith in a deere
 Or With a kyng/ to be familieere
 So what it shal abanle/ can i not sayn
 Oithen often is shewid/ amonge so heere
 That kyngis off here mene have be slayn.

Ro

Et sic est in istis
 diebus.

And often tyme stherbid it is expresse
 Off som that to knyghtes have be my
 That these knyghtes off here cruelnesse
 Han put hem in to mytheef sodenly
 Som tyme off malice feared off enly
 Be wikked folkes that wers been than feendis
 And knyghtes often tymes stonden shipwylly
 And eek they faylen aet here freendis

*Prologus de crudeli
 tute merom.*

For Nero loo that cursid Emperour
 Made Seneca his othne deth debyse
 That was his maistr and his gobernom
 And Antoninus in the same wyse
 Dampman that hadde doon hym wyse
 A myghti man that long tyme had beene
 He made his knyghtes ful off colhardise
 That with here stherdis alle they shoolde hem pleene

And bothe two yet wolde they han be glas
 To have for lete her polveer hiturly
 And Seneca loo al the good he hadde
 He wolde have yoke it Nero wilfully
 hym self exiled ewer perpetuely
 for salyng al his occupacioun
 And so have lyved solitarily
 ledyng his lyf in contemplacioun

But he that mynteth downward for to go
 His othne wyse wil draue hym down in haste
 And therefore merrhu of hem bothe tbo
 Be myghte his polveer haben at the laste
 This polveer thame that every man so faste
 desueth thus whi is it wolde he
 Dith he that hath it is ther off aghast
 who so wele for lete it may not sety be

Gayeton gmutu.

*Om se bolet esse po
 tentem aios domet
 ille feroces.*

Who that wilueth myghti for to beene
 And off his foes to have the victory
 His corage first that is so feere and beene
 hym mooste reprehen weel and myhtly
 So that the foule list off lechery
 may have no manceer maistry in his mynde
 for though the be so hantent and so kynde
 That men the dreden in the lond off kynde

And eek the ple

*Alas the booke of the g...
 of the...*

Eloi both hordland
 and volues famous
 barban aghast
 Eloi barban so hall
 the bar in power it be

And see the yle/ that ferthert is off alle
 put in the west/ that the cleped is
 Be to the fygget/ as thy bonde thral
 yet if the foule deit bynne
 With sore compleyntis/ off thy drechynesse
 Thine in here bonde/ hath the golden fast
 That thou ne myghte hem bonde ne represe
 Certis it mye no polveer/ that thou hast

*Proposa 28.
 Gloria vero qua
 fallax.*

But thy renom/ hold ful off dange
 hold fals it is/ and often disseybale
 As a tragedian/ in his dite
 Nonht canseles thus crieth/ in a fable
 Nonht renom he seith/ fals and disseybale
 To many a thousand/ off thyn homageris
 In no thyng art thou/ goode ne commendable
 But as a Wynd/ that smellith in the eere.

For many on/ be fals opinion
 Off myce folk/ han had byge name
 But certenly/ a foul confusoun
 It is so falsly/ for to have a fame
 For needis oft/ they myste hem selve schame
 Whan they been commended wrongfully
 And thougt ye han disserved yet the fame
 What shal a wiseman/ rhyme hym self therby
 That meedith nonht/ the mesure off his meede
 Be byn unnow/ off folkes audience
 But pryteth al that/ merite off his dede
 In very vertu/ off his constience
 And yf thou holde it/ for another excellence
 Thyn noble renom/ so to be extendit
 Than wole sellen/ ewe of thy consequence
 That thou were foul/ but if thou were commendit

But as I seide/ a litil heer befor
 The which as in thyn estimacioun
 Off thyngis that may be forborn
 A man off worstlyp/ hath in thy renom
 Off al this litil/ worldly region
 Too divenomed/ myste hym needis be
 He that wil do no maner off querdoun
 Too than as for the most quantite

holde it nonht / Wol mocht expedient
Off comon peeples / to be comendable
That han no reson in here iudgement
For it is flitting / and nonht perdurable
For why / holde it / be nonht remembrable
But for to speke now / off gentillesse
A man that hath his wittis resonable
loo may be holde / hold beyn a thyng it esse

For if it be referid / to renom
Al foreyn thyng / that is it virtuly
For noblesse is a commendacion
That comyth / be meryte of thyn amcetrie
Yif that praisynge is the cause why
The gentil folkes / be renowned so
Than tho that thys been praisid worthily
Thei myste ben only gentil and no mo.

Wherefore I seye / but thy desert it make
That thou be gentil / be thyn honeste
No foreyn gentillesse / I ender take
A gentil man / ne may nonht maken the
If good in gentillesse be
It is that nature / gentilmen enclimeth
As fro the vertues / and honeste
Off ther amcetrie / that they nonht forluneth

*¶ Ayen de pte.
¶ Omne hominum gen.
¶ Summi in genit ab ortu.*

HOr al man kynde / bothe grete and smal
Alis begynnynge / han everichon
And oon eek is / the fadir off hem alle
Which al thyng gobernyng is allon
Aboven hym fadir / is ther noon
He yebith the sonne beyn to be cleere
And bright hornes / yebith he the moone
On to yow men / he yebith erthe heere
And as hym list / al thyng he disposeth
On to the hevenes / he yebith sterris bright
And sonles heere / with membris he encloseth
That donn been sent / out of that sovereyn light
Wherefore I seye / that every mortal wight
Is first engendrid / off a noble kynde
Bothe riche and poore / so servaunt kyng and knyght
Oon heritage shal haben at here ende

Wherof thanne / so faste abunten ye
 And so reioyen / off your amercure
 With your begynnynge / if ye conden be
 your alder make / which is god on hye
 from hym loo ye / procedyn principaly
 whos gentlesse / ther may no wight for lyne
 But if he norish / vices wilkly
 And from his kynde burthe / that he dechlyne

prosa Septima.
Quod autem de cor-
poris voluptatibus.

What schal / seye / off bodili delice
 whos lustis been / wol anaynshouse
 The plente off hem / is off lital prync
 Al ful off repentance / and demerit
 And syn off dreghe / that been in fetour
 In to what seelnesse / and disse it ledith
 Off alle harmes / they been fructuouse
 And mocht mysheet / the body breedith

Who so wole remembre / off his brechidnesse
 Off fleschly lust / he shal hym selben se
 That for wylful alwey / the sheld esse
 Off al here foule / voluptuouse
 If lust shold make yow / blissful for to be
 He shal can / se / ne cause why
 That bestis shold nonht / been as good as ye
 The which entendyn / ewer bishy

The flesch with lustis / for to feede alwey
 This may not be the bynesse off man
 But this delit / is honest dar / say
 A chif and children / lachfully to han
 It hath been seyn / duceendly nonht for than
 Wher that they onghten / be the comfortour
 not hold many / with the world be gan
 That han here children founden timentour

Yow bitynge hold sharp / a thyng it is
 With wyf and children / ofte for to melle
 Thy self that hast / the sothe assured er this
 It nedith nonht / as now the for to telle
 But this sentence apreebe / Gondw. Welle
 Off Enripedes / for thus loo writeth he
 The man that with no children hath to melle
 Be infortune / a blissful man is he

*g. meten by.
Habet hec volup-
tas omnes*

If thou lustie hath thus with onteindre
It prebete tho/ that esen hem comonly
Right as a be/ vole lust his homy shede
But after that/ he syngeth bittuly
He fleeth his way/ it abeth fervently
So soon these lustie/ wher that they synnet
They plesen first the hertes lustily
But after that/ ful bittuly they synnet

*g. prosa by.
An illigatur d. m. b. m.*

Ohan may it nonht/ be dorted off nonht
But these been weyes/ ledyng al amys
And molwen nonht/ bynyng that they have behyft
In to the lif/ off verray blissidnesse
But in hoth mochtful care and brechidnesse
These xbrunt wyse weyes dooth yow men synphen
In sothe I shal the tellen as it esse
And shortly for to shewen/ I shal me hyen

If thou wilt gadren gold/ and riche be
From hem that han it/ thou mooste it take alwey
If thou wilt have estaat off dignite
For hem that yedith it/ mooste thou pray
And thou woldest preferid been alway
Be for al othw/ or eben with the beste
With lobbly assyng/ most needis obey
And to thyn owne persone dishoneste

But possere woldest thou have and governaunce
In yet perle/ thou shalt been endur cast
Off thi syngetis/ which that I now purchaunce
The more thou shal/ or distroyen at the laste
Or after a lorie/ thou desir est faste
Thou shalt be set/ in many a shap distresse
And for a wynd that soone a way shal waste
Thou shalt for leten/ al thy sekynesse

If thou wilt have thy lust and thy libyns
Who is thame that wil nat despyse the
As for the serbaunt off so a freel a thynge
As is thy flesh/ so ful off synne
Who so vole preferre bodili bonite
Wholen his myght/ and his resom
He is a fool/ in sooth as seemeth me
And litil worth/ is his possession

lyght thou in gretteſſe paſſe an oly ſamnt
Or ellis a hole ſumourten in thy myght
Or Whethir myghtſt thou/make thy abamnt
The thare for to paſſe in thy flight
But in to hevene caſtith ſp your ſight
And ſe your holl ſayr/holl ſtiff/holl long it eſſe
How ſumwhat merſayle ther onthon myght
But nonſe ſp on this Worldly Wreathneſſe

And nonſt in ſwiche poyntes ſingulerly
The hevene it is to be had in gret merſayle
But it is for to Wondre princypaly
As in the reſom/ off the guberayle
What may your Worſhipe/you abauile
That may ſo ſoone paſſen in an hour
So ſmert it is/ ſo lightly Wole it fayle
And fallen down/ righ as a ſoupy flow

g. Aristoteles.

*g. Inno est dicitur
excellentissimi*

g. Gregas quidam.

And as dooth Aristotle reherſyn
yf that your eyen/hadden ſynch a myght
As hath the lynx that alle thyngs may perſyn
Thorſ alle ſe obiectis for to ſeen a ſight
And that they myghten beholden be her ſight
With yme the Wombe/ off Alapades
Which that With orton/ was ſo ſaw a ſight
Wol ſoule he ſholde/heere ſeeme nebu les.

*g. Vestimenta sunt
infirmitates uir.*

That thou be ſaw/ ne maketh nonſt the nature
But the feebilneſſe/ off thy myghte
Off menys eyen/ which moſte nonſt endure
What that thou art/ With yme forth for to ſe
But greiſeth as yoll liketh your beante
And Wondreth on your goodis bodily
Yet knowe this/ that a febere off dayes thre
Thy body may diſſolve ſturdy.

*g. Promissa munda
non sunt spiritualia*

And off al this/ I may conlude weel
Theſe goodis after/ her promiſſion
Sith that ther may/ paſſoormen nebu adel.
They be no goodis/ off perfeccion
Off alle good in congregacion
Theſe menys be ther nonſt be take
Off bliſſfulhed/ to geuen poſſeſſion
In ſooth ne no With bliſſful may they make

q. yeten sm.

*q. hen qua miferos
tramte de bios ab
ducit ignorancia.*

Halas what folow / breachid ignorance
aynt ledith / fools / in to samte
Out off the path / off verray suffisamce
Off alle goode / and al felicitye
Who gadreth gold / by on the greene tre
Or who wole pulle / perle off the ryues
On hilles hye / for fushes off the se
Men casten nouht / here nettis ne here lynes

Or who that listith / hunte for the vso
He ne seeketh nouht / the torches tyrene
And ouer this / ye weten wel also
Wher that the creekis / and the cabes beene
Vnder the floodis / which ye may not seene
And wher ye shal / the white perle appen
And wher also / the shelle fishes beent
The blood off whom / dooth purpura colour dyen.

*q. Echymis nomen pro
p. m. y. d. o. n. e. t. h.
h. 12. ca. de p. s. i. l. i. s.
facit nanem morare
et est in modum herion
ap. m. 7. sal. t. n. i. n. a. b. i. s.
ad edendm.*

ye knowen wel also / the frondis alle
Off tendre fush / or shap it is no fayle
Off half a foote / that men echymis calle
That letten so / the schipes for to sayle
But yow en wit / a cause is for to wayle
ye suffren so / yow selben to be blinde
And thilke god / that shoolde most abaile
ye seeke it so / and come it nebu fynde

ye foolis plimgen down / yow hertis ekene
In to this muddi ground / and sooth to say
The sovereyn good / that here is than hebene
ye seeken there / what shal / for yow pray
Richesse and hono / which ye seek alway
Tyl this false good / yow have ouer prestid
And thame it caste / out off yow mynde alway
To verrey good / that ye may be redressid

q. prosa 10.

q. haecem mendar

He in to this / I suppose it suffice
To have shelled the foorme off false felicitye
Which yf thou wilt / be holde / and wel advise
I trowe thou myghte / the verrey sothe se
from hens forth / now moste my processe be
To shelle the foorme off verrey bliffulnesse
In sooth as / wol cleer it is to me
That ye han sheldid / off worldly breachidnesse

Is that riches pebeth no suffisance
Ne hy estaat / no worldly reverence
And thouh that worldly fame / a man wannee
Off gentilesse it pebeth noon evidence
Ne roial power / With his excellence
Ne may not pebe ne cansen betray myht
Ne flesshly lust / With al our diligence
Neerrey gladnesse / canseth nonht be rlyt

P. Hast thou of sthe asfied the cause whi
That alle these thynges stond in this maneeve
B. Yis that asfied / I weel yd
Loo be a litil crebis / as it were
But more apertly / off yoll wolde here
Yf that ye wolde it / openly declare
P. Ohe seide yes / that wole I With good cheere
I wol nonht for a litil labour spare

That thyng that is / so symple in his kynde
That may nonht be debydisd properly
The foolich errour / loo off manys mynde
Thys han debydisd / in here fantasie
And thyng that shoolde be / good purfytly
Evanspolt / tynge to fals and imparfyt
In this that thei / dyvyned wrongfully
yt noyeth / and dooth hem not profit

What wilt thou seyn off hym that wanteth myht
Wilt thou suppose / that he nonht needy is
B. I sey nay. **P.** yd / Ohe thou deernst rlyt
Whoso so hath in om part / Unnysfinesse
B. Off foreyn help / hym needith thanne in this
Rlyt so yd / **P.** than selbeth it yd / Ohe
That polwede loo / and suffisance / I wele
moste o thyng / and the same in kynde be

B. Rlyt so yd / it seemeth in my mynde
P. This thyng yd / Ohe that wahan thys debydisd
That suffisance and myht / is off kynde
Wilt thou suppose / it shoolde be debydisd
Or ellis thou art / othwylse abysed
And deernst it / Wol worthy reverence
B. Now reform seide / is so weel asfied
I doute it no thyng / in my constience

p. Late be she seide assembly these anon
Doo potwee/ reverence/ and suffisamce
B. So that these alle verrily be son
Doo be qd / as is to your plesamce
For in this othw qd / may be no distamce
Of that we shoold be off trowth be a knolbe
Right so qd she / ther is no haviamce
Than off this thyng / What wilt thou doon or twolbe

This thyng that myghty is / and reverent
And suffisamnt al oon thyng / and the same
What seist thou / myght it been convement
That this thyng shoold be dishonest be off fame
Or ellis be a noble thyng off name
And hys hight / and cleer nesse and celebrite
For if it in this oon thyng / shoold be lame
It were not suffisamnt / how seemyth ye

Considre weel / if it may be so
That mych a thyng / that no thyng needy is
That myghty is / and worshipful also
Right to be for / is granted heer expresse
How myghte / faile in fame off worshipnesse
The which it may nought / in it selve purchace
So that / shoold be defenled be in thesse
And in hym self / more obiect be and face

B. In sooth qd / I may it nought with seyn
But that it hath renown / and excellence
p. Than is it qd she / consequent and pleyn
That noblesse hath indifferene
fro suffisamce / potwee / and reverence
Whiche that we han / assembled in to oone
B. I praynte weel qd / your consequence
Diverse / be between hem is ther noon.

p. This thyng qd she / that needith nought a dele
Off for eyn help / and may it weel suffice
Off propriu myght / and is renowned wele
And full worshipful / in every wyse
How shoold nought this be gladforn for to be
B. Qd / fro when it shoold have heynesse
I can nought thynke / ne in myn hert devise
p. Than is it qd she / ful off gladfornesse.

Yif these thynges /onden sad and welbe
That we han seyd / we may it nonht deme
But loo be veray reson / while it selbe
That thou these names / some diverse
As suffisance / venom / and honow hve
Polleer and gladnesse as we han veterid
In substance been they o thynge verrilye
The which in no wyse / may not be diversid

Q. *P.* Qd it myste be needis as ofen ye seyn
That thynge qd she / that is so noble than
So simple in his nature / and so pleyne
Which that the vnde / wretchednesse off man
Enforceth hym / a party for to han
loo off this thynge / that party som deemth
And whil that they / no party fynde can
This noble thynge / they sheldyn and distourth

Q. *P.* And off that thynge / they gete no porcioun
For noon it hath / for that thynge wete it weel
Al hool ther ha not / in possession
In sooth for ther / desire it nedw adel
Holl may this be / qd i this wold i feele
Som men qd she / that saylen for richesse
And ther to pntten / here thouht contynuele
To drybe a way / pobert and needynesse

But by astat he laboweth not to gete
Wol lew he hath / be weel in lolbe estat
And many a frendly lust / wele he for lete
And for to save / the tresowr that he gat
What suffisance / myht be had in that
That lacketh myht / and often tyme is greved
That in persone / despised is algate
And is in fame / despoiled and repreebed

And he that dooth / thentent off his labow
To hve estat / his richesse wole he waste
He wole despisen / lust and his honow
That lacketh polleer / from hym wole he caste
To hve venom / he ne had no maneer haste
But noll synch oon / thou myht thy self beholde
Off his purpoe / he sayleth at the laste
And sooth to seye / he ne hath not that he wold be

And ofte it faileth/ that he is oppressid
With neede of thynges/ off necessite
And ofte he shal/ With angurish be distressid
And noyed With whol gret duresite
And at the laste/ When it wil nat be
To borden alle these grevances sore
Too off his principal purpos faileth he
And more brynnyth/ than he was before

And thus I may/ the same resonn bringe
To lust and fame/ honow and reverence
Sith so that every is the same thyng
That othw is/ With onte reverence difference
He that dooth labow/ or Diligence
Som part to have/ off these and alle nonht
He leesth bothe his labow and his expence
And faileth al the purpos off his thowht

.v. What shal I seye qd q if omv Wght.
Desire for to have hem alle in feere
p. I say qd she that he desir eth wght
The summe off blissfulnesse/ in that manere
But wite thou thame/ that he may fynden heere
In thynges whiche be demonstracioun
I have the shewed/ that fals been off here cheere
And eek entrelbe/ off here condicioun

.v. I seide thanne/ for sothe I trowe it nonht
p. yt wole qd she whol cleerly shewen than
That blissfulnesse/ shoold nonht be sonht
In noon off these/ that be reherfid han
Whiche than men troben/ grannten may and can
Ech as to here owne proprete
Som o thyng/ that deliteth every man
But yt nonht al that/ may desired be

.v. This myste I neede/ grannten qd q.
p. Ther is no thyng/ that sother may be told.
Thou hast qd she the foume and the cause why
Off fals felicity/ many a fold.
But ture thy gostly fust noll/ and behold
And sette thy wit/ noll to that othw syde
Off that I have the behyt/ I dar be bold
Thou shalt I seen/ if that thou wilt abyde

.p. Al the qd q is pleyne y nouht and cleer
 To any man al blynd thong that he were
 As ye han shewid to me a litle eere
 Enforcyn yow the cansee to declare
 Off felicity and which thei are
 The foume also off verray blissfulnesse
 But if desert my wittis mys behaue
 It is to me wol open and expresse

That ilke thyng maketh my wylt
 Wel famous and to lyden gladfomly
 ful suffisant in honow and in myght
 And that ye wite and knolben betryly
 That I have yow consaybed pryvily
 With al thyng myst o thyng needis be
 What oon off these may prouen ten purfity
 With that it is ful felicity

.p. Robb now qd sho a blissful man aut thou
 God holde the longe in this opynion
 So that to these thou woldist adde now
 .p. And what qd is yow addicoun
 .p. May blissfulnesse in ful possession
 .p. As she been had in mortel thyngis heere
 .p. That falsly faileth fleetynge up and down
 .p. That twode y nouht qd q in no maneere

.p. For as yow self han shewid me before
 He that may oome have this blissfulnesse
 .p. Ther is nouht thame to be desired more
 .p. Loo qd she than seyth heer expresse
 .p. That worldly suffaunce and worthynesse
 .p. And alle these othe no thyng ellis been
 .p. But as it were ymages or liknesse
 .p. Off verray good for as the folke beene

.p. A maner good in purfit bynngen thay
 .p. To mortel folk that mayntith so here mynde
 .p. But verray purfit good that dar q say
 .p. They bynngen nouht it is nouht for here bynde
 .p. To the qd y resoun dooth me bynde
 .p. Robb qd she tho with thou hast endurstonde
 .p. Which been the weyes trusty for to wynde
 .p. And which been false that beren wrong on honde

Roll setteth yow to knowe and to lere
This blisfulnesse / wher that we shal it seeche
This is god / that abod whilere
my plato / she hath this maner speche
Right as his booke / thynge dooth yow teche
That in the laste werk / that shal be wrought
If that ye wole / to your desires recte
The help off god / most neede be besought.

p. What wilt thou deeme / thanne is best to doone
This sovereyn good / that we may se and fynde
In dooth god / to bydden in oure boone
To hym that sovereyn fadur is off kynde
For certeynly / who so leith that behynde
No thyng may be begonne parfitly
Wol right god / that deemyt in thy mynde
And thus loo gan she synge softly.

*Om perpetua mi
In ratione guberna
nas terrarum pater
In tempore et ego.*

Offadur that governest wondrously
This hool worldly gynneryte
Be per durable reform myghtly
And sovest hevene and erthe as libeth the
And tyme off thy hool etermyte
Thou host for to meedyn and to passe
Thy self abiding / in stabillite
Alle thyng thou meedest / bothe more and lasse

Be ye that art oovre prynce sovereyne
Do pleyne in pollicie / and perfeccion
No foreyn cause / myght arden ne confreyne
Off matier flouyng in confusyon
This werk to byngyn to produccion
But loo the god / in sovereyn good in the
That eow hath been / in fyt possession
In whom enye / ne malice may not be

After the hys / and sovereyn exampleere
Althynghst thou / producest wondrously
Thou alowfairst / lord in hevene cleere
The faw world / that was eternaly
Conteyned in thy mynde formaly
Thou sheppist forth / in foorme off liklyhede
And payfoormed / beel and parfitly
In parfit parties / makest hem procede.

Thou byndeſt farther more theſe elementis
 In certeyn nombre and proporciom
 That hete and cold may haue conuenience
 Moſt pure and drouht haue noon diſtanciom
 And leſt that fire that off condiciom
 So cleue and pure is ſhoulde flee ^{no way} his way
 And ſo the hevy weyghte plunge not down
 The erthe thou knettſt eek it is no nay

ad mundi
 Thy mene purit to the ful oberſamnt
 Off treble kinde that al thyng meebith ſo
 Beſolymnt it in membris conſonamnt
 And hem diuidſt in to ſpecieſe riſo
 The fierid furnamnt is ſon off tho
 That othe is off the planetis ſebene
 Here kindly comſ maketh hem to go
 In to hym than he returneth ebene

Entwchauntyng than the deepe intelligence
 The hy enſample off thetewnte
 And be a comſ off hy inconuenience
 He turneth hebene aboute as libeth the
 And ſonles that in creatureſ be
 Thou ſendſt hem in erthe that leden heere
 He lyt cauſes eek in his degre
 As for to per tyme ſon to hebene cleere

In hebene and erthe thou ſolbeſt hem as thou leſt
 And with thy labe beynge I am certeyne
 With ſure flamme off labe with yme here breſt
 Thou makeſt hem to the retorne aſeyne
 This manys mynde that per ad is with peyne
 O ſadu to the thoughtful ſweche thy gudce
 That ſobereyn ſe to ſerchen and atteyne
 Ther purſit goodneſſe hath his propie place

The Welle off Wiſdam for to ſeeke and fynde
 Thou graunte hym lord be lemynt off thy light
 Cleerly in the that he may ſet his mynde
 To ſeechyn there the know off his ſight
 Breke thou down the peys off hevy weyght
 Off erthly bondes that hym ſore annoyeth
 And be ſhyne thou with thy beynge bright
 That alle cloudeſ ſtaterith and diſtroyeth

Thow art cleernesse ther may noon be so fayr
 Thow art pesible reft off mannes mynde
 To herte that been meete and debonaire
 The to beholde it is here parfit ende
 Thon pryncapall be tynnore off here kynde
 Thow berst all thon ledst hem wol ebene
 Thow art the wey in which men shul wynde
 And thou thy self art al the blyss off hevene

¶ *prosa y.*

Now for as moche good as thou hast seyn in this
 Which is in parfit good and to eschebe
 The forme also off good that parfit is
 Which that is to seken and to seebe
 fro hens forth ovre processe to pursebe
 it is to shewen as it seemyth me
 The verray good that parfit is and trewe
 What thyng it is and where it myght be

But first off alle it needeth tynquere
 yf mych a thyng may be in on kynde
 As we before dyvined have whilene
 lest so be in veyn owe wittis wynde
 And lest we be destitued at the ende
 As be a false ymaginacion
 Off thyng that nonht is formed in owe mynde
 And so to keese our oonpacion

But that we save owe purpos hool and sounde
 That parfit good is no light may with seyn
 The which is in a maneer welles and grounde
 Off alle good that is thow be certeyn
 Ther may no light rephen ther ageyn
 yf ony thyng have in perfeccion
 That is be cause it is not ful ne pleyne
 With parfit thyng as in comparisoun

For whym every generall off kynde
 Wher ony thyng imparfit is sey d
 A parfit also ther myght thou fynde
 For if ther were no parfit sturly
 With lak off parfit is the cause why
 That ony thyng imparfit may be preebid
 Than is ther noon imparfit sekurly
 fro whiche the parfit thynges be remeebid

for Whi off thynges seave and Diminite
Nature we took nought here production
But off an hool compleet and absolute
from all Defaute and Diminution
And so fro thens made progression
On to these lowere thynges that we seene
That lasse have off perfection
And as it were all soide and empty beene

And if so be / as I have shewid or this
 Ther is an imparfit feliate
 Off freel and feeble good / for sothe it is
 Another good / and parfit must ther be
 Whol sooth yd / is this as seemyth me
 Concludid alth / fully and formely
 But now the seide thon mooste be hold and se
 Whether that this good / is founden finally

The comm concept / loo off manny's mynde
 The reform is / In to this poynt y brought
 That god which pryncer is / and auctor off kynde
 hym self is good in this they fayle nonist
 Which that ther be noon betw thyng brought
 Than god hym self / this doot weel every wight
 That god is good and worthy to be sought
 This docten noon / that reform seen off right.

Yet resom wole enduceen more
 The berray force that in good parfitth
 Is berray good in no wight may be more
 He there nonht ellis clepis vithwilly
 Prynce off alle thynges ellis sexbyndly
 ffoloweth that son there worthiere than he
 That parfit good possessed princypally
 That rather moſte and also eldere be

for every thing that fully is par fit
than any thing impar fit rather is
good left oute proceſſe be in infant
we be compellid for to grante this
that ſoberen good off par fit good y elis
loo is fullſſid than feelthy heer. Ep on
With par fit good is gerray bliſſfulneſſe
in good is par fit bliſſfulneſſe allone

Wol weel qd i this i cocepte and feele
Ther may no wight repleyen ther a peyn
i pray the qd the vnderstande me wele
How firmly is preebid that we seyn
For that off parfit good and sovereyn
God is fulfilled be my conclusioun
In sooth qd i this wolde i heere sayn
How that ye make the demonstracioun

That selve qd the that is the prince off alle
And ful off sovereyn good how seemeth the
That fro with onte good is to hym falle
Or is in hym be kindly properte
And thenkest that two thynges must ther be
For god the habere and his blisfulnesse
And in here substance han diverse site
This wilt thou nonist suposen as i gesse

And we have resayded off abth onte
His blisfulnesse that feelith seculy
The pehere off that thyng it is no doute
Preceith the vesseybere deirly
But this we musten confessin truly
Whoben al thynges god is excellent
And if in this good god be kindly
In substance and in resoun different.

The prince off thynges which that we reherce
Lat se diverse or fyne it who so may
Who hath communed these two diverse
He may no far be no maneer off way
But at the laste this day i soothli say
A thyng that diverse from another is.
It may not be the same it is no nay
For which it is diverse so i wis.

Wherefore that thyng that had diverse site
For sovereyn good in resoun off nature
The same sovereyn good it may nonist be
And god forbede that any creature
Is in his witt shoold passe so mesure
Off god our sovereyn for to deemyn so
That kepith alle and hath be in his oure
So parfit and so good ther be no mo

loo this i wolde

So this I trouble / consaybeth every man
That the nature / off no thyng / sturly
may betw be / than he that it began
Than may I thus / conclude finally
That he which is / begynnere / beery
Off alle thyng / that is / I say that he
in substance and in kynde / properly
this sovereyn good / he myste neede be

S. This is as I / concluded / weel and cleer
P. And sovereyn good / as she is blissfulnesse
S. Wilt as I / this / granted / I willeere
P. too as I / than it selfeth heer expresse
That good hym self / is sovereyn blissfulnesse
too wether it is / that thou so long hast sought
S. this myst / grante / as I / and confesse
your reasons / han me / to that point / brought

P. That is as she be preedid firmly
Behold and se / what I shal further seyn
Two thynges / that been divers / properly
He mothe not be / to goodis sovereyn
For if ther be dyfford / be twen hem twen
Thei mothe not be / the selven and the same
Everich that othe be / is / thow be certeyn
Thonh that thei be called / son be name

If ther been sovereyn goodis bothen two
Deuse it in his concept / who so may
If that this oo good / be that othe fro
imparfit be ther bothe / it is no nay
Orthe nonther be / with onte othe may
But thyng that lacketh / imperfection
That it be soverayn good / thou wilt not say
yt wolde moude / contradiuon

Than mothe ther nonht be two these ne diverse
This sovereyn good / as selfeth heer expresse
But blissfulnesse / and god that we reherce
This sovereyn good / in alle wise it esse
That same thyng / that than is blissfulnesse
And that same thyng / is sovereyn deite
So thyng as I / may trewe be as I gesse
we wether of god / concluded be

P. Than wilt qd she/ as geometriens alle
Whan ther han shewed these proposiouns
Than bringen in porismes that thei calle
That been concentis/ or conclusiouns.
And as in maner declaraciouns.
Off for seid thyng/ wilt so shal the feede
As sellyng/ or in demonstraciouns.
This color corollary/ yeebe the to thy meede

With that be getyng/ off this blissfulnesse
Men blissful may be made/ and wilt thou se.
With blissfulnesse the sovereyn good hed esse
And eek the getyng/ off the derte
May blissful make/ as I have shalbid to the.
And wilt as wisdom/ maketh men be wise
And rightwisnesse/ maketh for to be
I may conclude/ and finally devise.

P. That be the Wympnyng off divinite
Men may be made goddis likly
Loo than is every blissful man pade
A god this selbeth/ also formaly
Though that ther be but oo god frendely
In sooth yet/ be participacioun
Right well they molde be felce nonht for thy
As in the stat/ off hy perfeccion

B. This is qd/ wol faw and precions.
Whether it porisme/ or corollary is
P. It is qd she/ more faw and glorious.
B. That reform/ wil annexen on to this
I asked what **P.** qd she/ with blissfulnesse
So mocht dooth/ in hym self contayne
As honow/ polleer/ list/ fame and hy richesse
Whether they been alle as membris witold seyn.

Whiche as in parties dyvers in manere
This blissfulnesse/ compometh in this wyse
In to a parfit body as it were
Or thou trowest/ that sum thyng off thise
This blissfulnesse/ dooth fully & complise
In to a parfit thyng/ substancial.
To whom these othw/ if thou devise
Referid been/ as to here pryncipall.

B. I wold have this seide declared fayne
P. Have nonht i qd she declared that blissfulnesse
 is good **B.** yee seide i sovereyn
P. hadde we the remnant qd she vn to these
 That sovereyn good be foun reherfid esse
 loo sovereyn myht and soverayn suffisamce
 lust honowr fame oo thyng they been i wisse
 woth blissfulnesse woth onten saviamee.

This is that i wold aske heer off the
 This suffisamce honowr Delit and renom
 wher ther be membris off felicite
 As diuers partres dooth oo thyng compom
 Or thou that this consideraciom
 That al these whiche she reherfid han
 To soverayn good shoold have relaciom
 As to hys heed sey me if thou can

B. In sooth qd i nold understonde i weele
 What ye pmpose tencerche heere
 But i desire off yow to heere and feele
P. This questiom that ye wold maken cleere
 i shal qd she and seide in this maneere
 Of alle these thynges whiche we reherce
 Off blissfulnesse in many membris were
 Than myst these membris needis be diuerce

For loo qd parvns this the notis is
 That ther diuerce oo body certynli
 Shal maken but i have sheld or this
P. That alle tho be bothyng **B.** ye qd i
 Ther be qd she no membris shuld
 With they ben oon or ellis wole it felle
 That blissfulnesse were makid wondurli
 Off oo membre that nature wold eshelbe

B. This is qd i wold sooth i doute it nonht
P. But nold wold fayne the remnant wold se
 Than alle these thynges qd she myst forth be brought
 And to this good as sheef referid be
 And for this good wold sooth it is payde
 Alle men desire aftir suffisamce
 To han powere or stonde in hys dege
 For it is good they maken pnceamce.

The same may debisen selfyngh
Off renoun / reverence / renoun / and lustynesse
They deeme it good / that is the cause why
That requyre it / why here bysynesse
Than is this good / off verray cause expresse
And som off alle / that othen to be requyred
for thyng / that no good / hath in libnesse
Re noon in looth / ne may nougt be desired

And that ageyn loo / in contrarie wyse
A thyng that is not good / in no manere
yet if it seeme good / as they debise
that as they verrey wylt gooddes were
then weesthyn hem / than wile it seemen heere
That comte is the ground / and cause off all
Why thynges wylten / to be leas and deere
That any man / off wylt desuren shal.

And owh this / it seemeth forthermore
That every thyng / which is the cause why
That any othra is desired fore
The cause is eek / desired princypaly
that as be cause / off hele finaly
A man desureth / for to ryde and play
his hele he dooth desuren seluhy
As weel as for to ryde / it is no nay

Comte.

felate.

Blissfulnesse.

Sith al the thyng / that thus desired is.
The cause off al / is princypaly Comte
This Comte is desired / than y lye.
As moche as is / that thyng / in this degre
But we han granted / that felate
is cause that these thynges everichoon
desired be / than selueth it payde
That blissfulnesse desired is allone

Off this it seemeth / and it selueth loo
That than is good / a verray blissfulnesse
in substamce been oon thyng / and no mo
And verrily / the same thyng expresse
I can not seen / as q / in soothfastnesse
hold any wylt / hold myht in wordis blame
But god as she / and verray blissfulnesse
As we han shewed / been oo thyng / and the same

.B. Right as ye seyn yd / it is wol cleere
 .P. Than may yd the wheel and sekely
 The sentence and the summe off this matere
 loo thus concluden ful and finaly
 loo that the substance off our god on hy
 ys set and founded in noon other place
 But in the same good eternaly
 To fynde it there god sende it the off his grace

G. H. et. u. p.
 Hymne omes pa
 triter nonerunt capti
 quos fallax ligat
 in catenis

Now cometh alle ye that been y brought
 in bondis ful off his bittynesse
 Off erthly lust abiding in her thought
 heer is the reste off al your bysynesse
 heer is the port off pees and restfulnesse
 To hem that stonden in stormes and dysse
 Refut covert to wreathis in dysse
 And al comfort off mysheef and dysse
 For al that evere tarys dooth yow beede
 Off saw golden yabel stonys bright
 Or that hermyne with his stondes rede
 may yeven yow to plesse with yow sight
 Or that bybeer which that yndus hight
 That is wol my the houte regon
 Which that the greene stonys with his myght
 with white perles turneth up so dom

They shynen wonder cleer on to yow ey
 But yow myght in sooth they maken blinde
 And with here derke clondes perlously
 in samte yow herte dom they bynde
 For how that ew they plesyn to yow mynde
 he is preyed with many a thousand pound
 yet been they wol dwelt in here bynde
 As noursed in the cases off the ground

But loo that shelding off that sovereyn light
 the which the hevne grounded is
 chaseth a wey that soule derke myght
 That hath yowre soules dradren at a myght
 This soverayn god if tho may se y
 Beholde it weel and keepe it if thou come
 And thou shalt se that in regard off this
 Ther be no bryght becomys in the soune

Prosa 18. B.
Assencion magna

O this god I must needs assent.
Yowre wordis han me knet so firmly
The reform of yowre sotil argument
What if thou knowe god the verraily
This good what woldst thou than set thereby
If thou myht clearly knowen what it were
Wolde it preysse at infinit god I.
If I myht knowe god in that manere.

P. I shal god the as verray reasonable
The shewyn that apertly or we shal
So that tho thynges stonde firm and stable
Which we be fore this han consentid to
B. God I they muste we wolde not go ther fro
Have I not shewid the pryvely god the
P. That alle these thynges that be desired so
Off fele folk ben ful off samte

And sith they been diverse it is no may
They been noon verray goodes paufitly
For whan that oon from othir is a way
No ful ne verrey goodis truly
To no wylt may they bynyge certeynly
But whan they be assembled in to oone
In werchyng and in foorme verrily
Than is it good and ellis is it noone

So that this polver and this insuffamce
This gladnesse honow and nobilite
Be right the same and o thyng in substamce
And if they lacken verrey vntte
Ther is nonht why they sholde desired be
B. As lobed if they looke weel abowte
Whiler god I this have ye shewid me
Wol trewe it is and may not be in doubtte

P. Suth so is thame that goode be they nonht
Whan diverseite is founden hem betweene
And whan that they to vntte be brought
Than be they goode as every man may see
Whatis that that maketh hem good to beene
Onghet in getyng off this vntte
B. Right so god I it is right as ye mene
P. But every thyng that good is thame god the.

Why is it good / Wilt thou nonht graunte this.
 That for it hath participacioun
 So off this forseyd good / I seyd is.
 Than mstokk as she be the same resoun
 loo graunte also this conclusioun
 That good and oon / o thyng ben verrayli
 for thyng is lilly in condicioun
 Nonht diuerce / in effectis beendely

In substance been they o thyng and no mo
 fro this as I may I not go asyde
 And knowist thou nonht that every thyng also
 That is as she so longe shal abyde
 Why it is oon / and if it so betyde
 That omy thyng for lettith to been oone
 It is nonht thame dissolved and destroyed
 And hold as I / I shal the telle anon

Thou seyst thi self that in a beeste as she
 whil soule and body be togedur knet
 And so abideth in his vnte
 This wotstokk. Weel a beeste men callen it
 But when the forseyd onhed is y byt
 As be here bothes separacioun
 It is no beste this wotist weel in thy wylt.
 But careyn turned in to corrupcioun.

And cel also the body off a wight
 While that the membre is stonde beendly
 Oon in that forme that nature hath hem dight
 He is a man this knowist thou verrayli
 But if they be departed seculy
 So that this vnte be doon a weye
 That same thyng / it is not sturly
 Be verray manys body / sooth to saye

And in the same wyse it stant in wyse.
 Off every thyng to thynten in thy thought
 Ther while stont it oon the while it is
 And when it fayleth oon / than is it nonht
 For it is to corrupcioun y brought
 In sooth as I noon othre can I fynde
 Off creature that may be souht
 This mste be sooth be verray conys off kynde

P. But wylt thou wote that any thyng yf she
hath this off natyvel entencioun
his lif to forleten/ & truly to be
And list to turne/ in to corrupcioun
B. To have/ consideracioun
To beestes/ which that haben off natyve
spoke wil/ and my be fre electioun
I wil not wote/ off no creature.

That if they be constreyned off with onte
here beendly beynge/ & wil they nonht for soon
be fully be in dede it is no doubt
Therefore it is that beestes everichoon
loo al have labour/ settyn ther by on
hem self for to sake/ and keepe in hele
And wylfully/ to deeth wil they noon
I noot who is/ with deeth that list to dele

*Nulla animal affectat mori & poenae
vivere.*

P. But nethwiles/ yet am I in a doubt
Off trees/ off plantes/ herbes and off grasse.
And soon that truly/ is list with onte
Ther is nonht why/ to doubt in this case.
With thou myght se/ yf she be fore thy face.
And every day/ thou hast experience
That trees and herbes/ & even in that place.
As to here kynde/ is moost convenienc.

*Probat qd herbe
& plante defendunt
vita sua et obviunt
morte.*

So that myche/ as have natyve suffiseth
They suffre nonht/ to sturche ne to dye
For som off hem/ in fawne feeldes riseth
And somme & even in the hille hie
And som me doon/ in mares mynple
And som to the harde roches clyngeth
And som in sondre/ & even plantebously
That haveyn be/ wol lustly ther spryngeth

And yf a wylt that nonht here beendly knowith
Woulde ellis where/ plante they also laste
For natyve pebith/ to ech that hem obeth
And labourerth that/ as long as they may laste
They wolbe not be destroyed/ ne down caste
And noll what seistoll/ off here chevisance
And thouh here monthes/ & even in erthe threst
So be the roote/ they dralle sustenance.

*Arbores defendit
p cortices in vinctis*

And so the kindly moisture after this
go to the skel and vynde it sendith byde
And yet this humour that moist and tender is
With yme forth alway it dooth abyde
Agayn the weete hard it self to hyde
With outen hath it sadnesse off the tre
With outen that the bark on every syde
That may defence agayn the weete be.

Heer myght thou wel beholde and take heede
How that nature extendith bysly
Everich thyng to northe be his sede
That thereby they doo wepe and unbraply
Donht oonly for a tyme sekly
But they been be subtil gymses as it were
Wher by to stonden peridurably
Be generacioun in that manere.

And thynges that vnsoyled be also
Be dooth nonht everich bysly entende
So that his nature apartemth to
Wher ellis dooth a flumbe off feer astende
Or wher dooth hely erthe so destende
But for that everich hath conbement
To certeyn place to which as to here ende
They meken so they have no resistance

For every thyng extendith sekly
As fer forth as it may have suffisamce
Too thynges to conserben bysly
Wher which it hath in vynde his accordamce
Right eben as thynges off contrariamce
Al that they may corruppen and distroyen
Right so have they here kindly governamce
To abyden al that harmeth or annoyeth.

And soones that so harde and strong beene
How they withstonde here partiaoun
And chynge faste as every man may seene
To save the parties fro corrupcioun
And thynges that so floden by and dom
Bothe ayre and water parteth esly
Be violence fro which debysion
To conbende they retourne kindly.

But fear / al mych debisiom refusith
Off wilful meedynge / off the soule y let
To speke as now / in that he resonnith
But off the naturel / entent / it et
That when he dooth vessayben so yow met
So wellith it / and therof hath no thought
And in yow slep / when al thyng it forgeth
He drawen breth / and yet he wote it nought

Nought only / off the soules wilfulnesse
These beestes loven and leden and endure
But principally / dependith it expresse
Off verray / hie principall / off nature
For ofte it falleth / that a creature
His owne deth / wole taken wilfully
Wher needful causes been paraventure
Which thyng nature dredith keendely

*Qd natura animalis
datur sit appetat suu
esse et vivere.*

Ye seen also that in contrary wyse
The wil off man / withstandith and resisteth
The lust off verray keendly covetyse
Be which al only nature hath ordeyned
That dedly kynde to keepe and be susteyned
The which is fleshly generaciom
So that this lode nought only is conteyned
Principally / in yow beestly mocion

But also / in thentenciom natural
For why the sovereyn goddis providence
Hath yoven this / as cause effectuel
To thynges that been off his ordynance
And be a verray keendly governance
Thei sholen desiren alwey for to be
As long as nature / hath that suffisance
To keepe the parties in here unite

There is no drede / nor no doubt in this
That alle thyng / we covetyeth keendely
To keepe it self / in ferm and stabulnesse
And perdurably dwelle with oute destituciom utterly
So now I muste confesse this / as I
For thynges which I doo wote off be fore
I doo / be holde it weel / and certeynly
And thyng that so desueth eow more

Wol sooth qd **p** than alle thyng qd she
Desueth oon **p** qd **p** that gramt **p** wheel
But oon and good as thou hast granted me
Been right the same and diverse nebu a del
To stonde alwey in ferme and stabulnesse
That selve thyng desueth for to be
And if this oon be voided sooth it esse
Than is it so nonht / thou myht thy selve se

p But so qd **p** than alle thyng requereth
This oon qd she / this may be deserbed
p Good is that thyng / that any thyng desueth
No thyng qd **p** may sother be contrived
Al thyng to nonht / must esse be deribed
As flouyng eber / with oute guber nou
ful destitute and off here hed deprived
Than were ou ende / but mysheef and doloure

And ther may be founded ther agayn
Don thyng to which al othw thynges been extendit
Off alle goode this muste be sovereyn
p As he that al hath in hym comprichendit
This qd **p** may nonht be amendit
Any more deere / nor am **p** glad **p** this
The point now off thy thought thou hast extendit
And myddis right / off veray soothfastnesse

And loo in this is shewed the prynciply
The thyng which that whilwe thou toldest me
p Thou thewe it nonht and what is that qd **p**
p What is the ende off thynges qd she
This same thyng / loo muste it needis be
That ebery thyng off kynde desire shal
And sith that this is good it seemeth me
That sovereyn good / must be the ende off all

p Omnis bonum est
fines omnis.

p Meten **p**.
p Omnis p[er]fida
mente deficiat.

Who so wile enserchen soothfastnesse aright
So that he be nat deseybed nebu adel
The pure cleer nesse off his ymere sight
With yme hym self he must rebolvid it wheel
And alle his thoughtes / trenclen as a wheel
Leaving this worldly oampaciom
And teche his soule to undurstonde and feel.
Be doom off god deliberaciom.

That al that eow / he seeketh heer withoute
So travaillng / these trouthes for to knowe
How hid it was / al cles it is no doubt
First as trefor / with yme hym be self bestowe
The thynges thanne / that thei were ow throlde
With clothe of errour / and of ignoramce
It shal be to the cleer / as it wolde
Than is the some / and more to thy plesance

For whi the corpe that hath the soule oppressed
As with the shert / off his corrupcion
He hath not / despoiled ne distressed
The light off knowyng / and reason
The cleerlyt yet / a nobil porcion
With yme the soule / as an habilitie
The feed off trouth / in ful possession
Which that with teachyng / must enforced be

How myght ye ellis / quene formaly
Or answer to demaundes that ye heere
But if yow hit / consaybed be vaily
A lybelly nowyng / off it as it were
And yet that plato / seyde in his booke cleere
If it be sooth / as dooth his booke wete
Doon othw thyng / ye doon / whan that ye leve
But as recorde a thyng / that was foryete

plato.

¶ Prosa xij.
¶ Ego ego platon.

O plato seyde / must needis assent
For thynges now / ye han remembred me
Off thyng that was / fro my mynde went
As be my bodyes soules corrupcion
And syn I stood / eftsoones in this degre
Off heynesse / hadde it eel forlorn
If thou she seyde / wilt be holde and se
To thyng that thou / hast graunted heer befor.

p.

How shalt recorde / also to thy science
That thyng seyde / whiler thou dwelle it non
And what god / p. which governe mente
This world god she is in this reble bront
I am god / remembred in my thought
Off myn uncomyng / that I was beknowe
And thou / have as now consaybed on
More plenerly / yet wolde I lerne off yow

¶

¶

P. Whilkeer god she/thon doubtet nonht at al.
 loo that this world be god governed is.
B. For now god/ ne nebu heer aftu shal
 As in that mateer/ be in doubt y wyll.
 And what resom/ enduceth me to this.
 In short I shal yow shew as seemeth me
 Yow looke yow self/ yf I consaye anye.
 This world god/ that stant in this degre

Off parties diuerce/ and contrariouse
 As every wight may vnderstonde and feele
 In oon accord/ for me myht nebu accorde thys.

So discordant/ ther shoulde appeere and shende
 And al dyscorde/ as it seemeth in my thought
 But if ther were/ a gouernour off beende
 To keepe al this/ that is to god wyl brought
 Re synch a certeyn ordre myht nonht
 Off nature so proceede/ in ordynance
 To meebe so/ but he that al hath wrought
 Shoulde haue it aghol in his gouernance

Here meetyng/ so faw/ and ordmate
 In tymes/ place/ and qualite
 And synch effectis/ cansen eek algate
 That wondrous/ is every wight to se
 Chan is ther oon/ that is diuersite
 hym self stabill/ so disposeth al
 And who so dooth al this/ I sey that he
B. is god/ that esed name/ whole hym call.

P. With thou god/ I myht this beholde and feele
 I trowe shal/ with lityl bysynesse
 Ful gool and somd/ the maken se wol wele
 In beende contre/ ful off blissfulnesse
 But that we han purposed/ heer or thysse
 Let us be holde/ haue we not long ago
 This seyd/ that blissfulnesse suffisance is blissfulnesse
 And eek that god/ is blissfulnesse also.

.B. Right god / .P. and yet hym needith nonht
Qd she / In to this worldis governamce
For if he off with oute / needid nht.
He ne hadde thame / pleneer sufficiamce
.B. For this god / ther is no variamce
hym self allone / alle thyng disposeth than.
I may god / not make no boundamce
And god is good / as he deduced han

.B. And this q me remembre / Weel god
.P. The god than he governeth al god she
for sith as thou / hast granted selbmygh
he that his good / disposeth al parde
hym self allone / must hym needis be.
Right as it were / a vesselre off a sterne
hym self itable / ew in son degre
That al this world / corrupt dooth governe

.B. Wol weel god / acorde / In to this
And loo whithere / as he inspectioun
gtroube ye wolde / the same a seid y .B.
And preebid this / in your conclusioun.
.P. I troube it weel / for thyng inspectioun
is more entent / than it was before
As to be holde / a trowth and good resoun
But that / shal the shelde / forther more.

.B. As cleer it is / and appyn to thy sight.
.P. And what god / that knowen foun / wolde
Sith god god she / if he beleeven nht
So with this sterne / and soune as / to be
Governeth al / and veldith as it sholde
These thynges alle / be naturel entent
Been wilfully / subiect and enduolde
O beynq In to his governement.

.B. This is god / Wol trewe and necessarie
For ellie were / no blissful governamce
yf that it were / a yot / to thyng contrarie
That nonht obered / to his ordynamce
Than is ther nonht / that dooth here obserbamce
To keepe it self / in ordre off nature
That may enforcen / with contrariamce
A weyn here god / .B. god / no creature

P. What if so be / ayein this governaunce
 Ther myght enforcen hem / off frowardnesse
 myht ther ayein her god in that abaile
 Which that berith / off verray blissfulnesse
 As we be for / have seid al myghte esse
 B. In sooth ther myghte / abaile nonht qd
 P. Qd she / than is ther nonht / nothyng as I gesse
 That may or wile / Wyfonde beendely

This sovereyn good / What wilt thy self suppose
 I seide noon / P. this sovereyn good qd she
 Alle thynges been / Wol soothly dooth dispose
 And myghtly / al thyng governeth he
 B. Qd I not vonly / it deliteth me
 As in the summe / off your conclusioun
 But eek the wordis / Which that I sen ye
 Wel more ther do me delectacioun

In so ferforth / that in my self I shame
 And off my foly / foule I am confused
 So hye a thyng / to reprehende or blame
 And that I have / so masidliche y mysed
 That man off god / Was sturly refused
 And that he hadde / hym nonht in governaunces
 P. Which fables qd she / han poetis used
 As thou hast heid / that whilom were geamtes

Which wolde a maad / here dey by to hevene
 And he hilles / come to beelde faste
 But god sent down / a thondur or a levene
 And here were / by on hem owh caste
 And so the were / withstonden at laste
 So be the myght / off sovereyn god benigne
 Which for hem alle / disposid so in haste
 As here desert / worthy and condigne

But wilt thou now / that we to gedw drybe
 These reformis alle / and to oon hem bringe
 And peraventure / off that frok as blybe
 B. Ther may off trontge / a hitil spawt sprynge
 P. Now sey qd I / as is to your likynge
 B. We seyn qd she / that god almyght is
 With he off alle / qd I is lord and kynge
 Ther is nonht / that is in doubtte off this

P. And he she sayde/ that is so ful off myght.
Ab. Is ony maner thyng/ that he ne may
do thyng god/ **P.** god she now sey me right
way god doon ony evil/ **Ab.** I seyde nay.
For than is evil no thyng/ I dar wel say
Sith he that is almyghty/ may it nonht
do/ **Ab.** Whedw do ye storn/ or ellis play
And have to this labour/ it y brought.

Yowre resompe they ven ye so wondwylly
In maner hit the hong off dydalue.
Whol hard for to reselven/ and knply
Yowre resompe been so hye and curions.
That to my wit/ it is wol merveilous.
Wher ye goon ynt/ ye entven yn a noon
And ekyn there/ ye have entred thys.
The same wey/ ye passen ont eft soone

A wondw compas/ have ye knet and folde
Off the gre dygme simplicitie
For thus whilene/ whan ye be ran ye tolde
Off blissfulnesse/ and felicitye
That sovereyn good was/ it ye seyde me.
And that also/ in sovereyn good it is.
That god was sovereyn good/ tho seyde ye
Also that he is/ parfit blissfulnesse

And for a pefte/ ye took me this therto
That no wight myght/ have verray blissfulnesse
But if he were/ in maner good also
He liffnesse/ in possessyng off that blisse
And fethermore/ also ye seyde me thisse
So that the forme/ off verray parfit good
It is the substance/ off this blissfulnesse
Thus be yowre resompe/ soothly I kndwstood.

Ye seyde also/ as to my conceyte
That good and oon/ alle thyng shoold be
Whiche every thyng off kynde shoold be coverte
That god eat/ with fenne off his bonite
Governyth al the worldly kmmersite
And al myght to his governamce alowte
That evil is no thyng/ also preebid ye
Rouht sekynge/ here off with onte.

Ant Weel ye han

Ant Weel ye han

Ant We

But weel ye han/ynghed this and preebid.
 The stiles that been knolwen openly
 And everich maketh othw to beleebid.

¶ Ther knetten so in compas sotilly
 She seide thame/ I pley nonht febully
 But that we han/whilere off god besonht
 Roll have I sheldid the hure that is so hye
 And grettest that in herte may be thonht

For off substance dygne forme is this.
 That he may not ameynten ne decee
 The no foreyn thyng the sooth it is
 And al that he confermyth new the lesse
 But riht seide permandes.
 The romde weel off thynge al aboute
 He meebith yet hym self is in pes.
 And meebith nonht at al it is no doubt

¶ If I have shelded the stiles good and meete
 Nonht fro with onten forth bewyly
 With yme the thynge wheroff that we were
 To wondre now thou hast no cause why
 For thou hast herd and red as suppose I.
 This soothfast sentence plato seid it loo
 That wordis must be consayd beendely
 To thynge which ther be referid to.

¶ Ayetru xij.

*¶ Felix am potuit
 boni fontem visere
 lucidum.*

¶ Orphens traces

Wel blissful is that man that may be holde
 The bright wele off verray blissfulnesse
 And weel is hym that may hym self unfold
 Fro bondis off this worldis wretchednesse
 The prophete poete Orphens with heynesse
 His wybe deth hath wayled weepyngh
 And with his songes full of dremesse
 Maade wode for to renne wondryly

¶ He maade frownes stonde and abyde
 The hynde seid nonht off homdis felle
 The hert to the hoom loyned his syde
 The hare also ne dredde nonht a dille
 To se the hound it liked hym so well
 To heere the songes that so lusty were
 And boldely ther swift to gedre well
 That newe abesse had off othw fere

And when the love gan breyme in his brest
Off Erindice moost hoot and fervently
His song that hadde so many a wilde beest
To meeke maid to leben comonly
They myghte hym nonht comforte truly
Off here goddesses gan he compleyne
And seyde they dedyn with hym cruelly
That they sent hym nonht his wif ageyne

He wente thanne to holdes infernal.
And faste his strenges there dressid he
And sommed out the swete songes all
That he hadde tasted off the welles thre
And laked out off his moodis caliche
That is goddesse and cheef off eloquence
The wordes that most piteous he myghte be
As sorwe had taught hym be experience

And love also that doubleth hedynesse
To helle be gan he his complaint to make
Asking mercy ther with lobblynesse
At thilke lordis off the shades blake
And Cerberus that woned was to wake
With hedis thre and helle yates keepe
So hadden hym these newbe songes take
The swetnesse maade for to falle on slepe

The thre goddesses furme and benygness off hymne
That smytowes smyteth so with feere
This song to hym was so delicious
He left it off and tyred it no more
And when that Orpheus had moorned soore
Than seyde the iuge off helle peyned strong
Fyve me hath quit a boole restore
This manys wif thus wome with his song.

But with a salbe this yeste wol yestreyne
Not to looke bakward he shal endure
For if he beholde by on his wif ageyn
His wif estones than shal he forsake
But who to loveris may a salbe make
For love is rather to hym self a salbe
When he was myht out off the bondes blake
He turned hym and Erindice he salbe

*¶ Quid dabit legem
Amantibus.*

*¶ Orpheus Erindice
Inam vidit perdidit.*

¶ Conclusio.

Alas he losse and left his wyf behynde
This fable loo to yow partemth right
For ye that wolden lesten yow mynde
In to the fobereyn he bliffn fobereyn light
Nif ye eftsoone turne down yow sight
In to this folble breachid etthly delle
loo al that ebeve yowe labow hith yow dight
ye leesen it whan ye looke in to helle

Explicit liber tercius / Boecij de consolatione phie.

¶ O altitudo.

¶ Prefacio translatoris in libri quartu et quintu.

Owe and riche tresowr off science
Off wysdom in which god eternaly
Consaybed is so that his mygemente
Re mothe not been encherid certeynly
Nerthw the wey be knolben biturly
He whiche this wondur worldis governamce
he keepth in mych a certeyn ordynamce

Who list his lit whan he this world began
Or who was he that was his conseilow
Whan no thyng was who was that yaf hym than
To whom he is in damyner as detow
Off hym is al for he is creatow
Be hym it is that al thyng is susteyned
In hym is alle thyng conteyned

loo off so he a mateer for to tete
As aftur this myn andow dooth yow selbe
This woot I wel my writis been omneete
The sentence for to save in meetre welbe
And nonht for thy I may it nonht esthelbe
He been the cause why I mote doon this
And shalbe my self here presumpuous

Off hap off fortune and off destyne
That mairid hath wole many a mairys mynde
Supposyng that owe beendly liberte
Thus to and fro myst allwey turne and wynde
So that owe werke to a certeyn ende
Constreyned wher we wile or nonht
So that noon othw wyse they be wronht

To speken of dyvne povertee.
That al thyng knoweth or it begonne
No worldly wight may have that suffraunce
With al the wit of clerke that they konne.
No more than perce the myddis off the sonne.
As with the bigon off here sight
Whol nocht more it passeth manys myght.

And that we stonden in oure arbitrie
As fully set in verray liberte
So that we molde chese wylfulle
Bothe good and evil wele and woo to be
And yet god in his eternite
So knoweth al that ewe shal be tyde
Who can these tbo compoone and debyde.

It is nonht ellis but al our desir
Woolde beendly that concept comprehende
Riht as we seen a litil flambbe off fyr
Hott sharp it maketh hym self tastende
And nonht for thy it faileth off his ende
And wol fer fro thedw that it sholde
So may we thyngen or tellen what we wolde.

But fur vnt off meebynge off nature
We hold hott sharp it maketh it and light
And also ferforth as it may endure
Hott it enforceth stye dy and vnt
But we wolde have nonht ellis but a light
And knowe the heylte off goddis pryncipe
And wille oure fel al wey in erthe be

To the that art the welle off sapience
Almyghti lord this labour I comynge
Thouh I be fer fro craft off eloquence
Enforce my comynge and my wnt.
This matere for to tuten so that it
Be to thy honow and thy plesance
So take it lord in to thy gobernanee

¶ Prosa prima.

¶ Hec in prima.

Ad when my maistresse philosophus.
 keepyng alway here sobynesse and here cheere
 This song had songen/ Wondur lustily
 So that alway here wordis were
 I gan to speke/ and serde in this manere
 Nonht al for yeten/ myn oppressioun
 I maade here maken/ in interrupcioun

O sovereyn gyderesse/ off verray light
 Your resomes/ been so myghty and so fyne
 Anoon to this/ and open to my sight
 As in here speculacioun dygyne
 Whiche as ye seyde/ for angur and for pyne
 For yeten was/ and ful out off my thanht
 But yet be for/ beknollen were ther nonht.

But this is moost my cause off hebynesse
 So good a governour/ as haben we
 Hoth ther may be/ so mochil wyllednesse
 And suffred so/ unpmyssed to be
 Hoth wondurful is this/ noll deeme ye
 And this wol more encreath my doloures.
 That wyllednesse/ regneth in his flowes

And nonht only vertu/ wantith meede
 But felons han defouled it and shent
 And in the stede/ off hymne and awsidhede
 Noll vertu berith/ peyne and pmyshement
 But in the remme off god omnipotent
 That seeth al this/ and only good he wyle
 I may compleyne/ and wondurweel be style

¶ I han serde the thus/ a wondur thyng it were
 Abhommable/ and verray menstruouse
 If as thou fermyt/ and supposist heere
 In al so weel disposed lordis honse
 Off besseles that been/ riche and precouse
 Sholde so despised/ and defouled be
 And foul vessel/ be maad in precouse

But I shal se the seide it is nought so
for if the thinges stonden firmly
that we be fore this have consented to
shall be the help off sovereyn god on hy
off whom I praye heere extently
Thou shalt heer after fully knowe and seen
that good folkes al they myght be

And wretched folkes dymmysh their aye
Re meede may fro veray discevere
And that there is no vice / with out payne
And good folk off welthe fallen nebere
And wretched folk been infortunat ebere
And mecht thyng that to thyng hertis ese
Waylen shal and thy compleynt appele

Now heer befor / I have shewid expresse
as thou hast herd / and seen it plenary
which is the foorme off veray blissfulnesse
And wher thou shalt it fynde veray
loo al this our passen / loo whole
which that we myght our passe neede
And to my purpos fast / I shal me speede

In to thyng hom / I shal the shewe a way
And praye thee / shal I praye m to thy mynde
that it arisen / m to heghte may
And herynesse / last / and put be hynde
thy path / I shole the lede be the hond
And cariage my self / I shal the fynde
Al hool and sound / m to thyng owne lond.

q. dicitur p. m. m.

*q. dicitur em p. m. m.
soluere m. m. m. m.
cella constendat poli.*

Wol I shal been my fetheris in here flight
that styng m to the hevene ariseth
And whan ther been m to a mynde pight
ther the than it hateth / and despiseth
And setteth al at nought / as he debiseth
The speere off o ayr / he passeth al above
Be hynde his bat / he seeth the cloude hobe

That mynde also the spere off fur transtendith
 That is so hoot he meebyngh off the hebene
 As to the sterreid places he astendith
 Thorgh out the spereis off planetis sebene
 And with the same his way he royneth ebene
 So at the laste he meetith with the olde
 Saturne whos effectis been so colde

So is this sotil mynde maade a knyght
 Off god that is the sovereyn sterre cleere
 And so the serche off the sterreis bryht
 The whiche ye may beholde on myghtes heere
 With his recomb he passeth alle in feere
 And in here spereis ye beholden weele
 The maneer off here meebyngh everdele

And weel ye woot that goddes be thei nonht
 The hyest hebene he leavith hem behynde
 Yl that he have weised up his thowht
 Anoon to hym that anctour is off kynde
 This worthy lght he putteth in his mynde
 That off this rounde world is lord and kyng
 That keepith and governeth alle thyng

The swift coms off sterreis meebith he
 Inge off thynges bryht and sovereyne
 hym self stedfast ewe in oon degre
 Yf this way may redue the ayeine
 In to thy place thou shalt thy selven seyne
 loo heer it is that so long have sought
 ay contue and til now knelwe it nonht

from hens I come and in this place rlyht
 I thenke talyde and to duelle
 And if the lust to casten down thy sight
 In to this foule derke erthly selle
 Beholde myght thou there ty amtes felle
 Whych that off wrechis been dind ful wyde
 Out off this lond exiled for here pryde

*¶ Prosa n.
¶ Imm ego pp.*

Tho seide q thus / O maistresse swete
wol quete thynges / ye behetyn me
Re q ne doute it nonht / that ye be hete
ye may parfoorne / What so ewe it be
flaw that ye have off your benygnte
the gonne thus / and to this point branght
hold on your processe / ne tarpe ye nonht

Ploo first she seide / thou shalt consaybe and take
That goode folk / albey myght beene
And wylled folk / on myght and for sake
That oon thou myghte lo be that othw seene
for sth they been contrairous hem be tbeene
Bothe good and evil / thou myght consaybe it wele
If god have myght / the evil hath newe a dele

And if so be / that the feeblinesse
loo off the wylled man / to the appeere
Thou myght nonht doltren / off the myghtnesse
Than off the good folk / in no manere
But that my sentence / be leved heere
The bothe weyes / thynke / I proceede
And to my purpos / fust / I shal me speede

The ful effect off manys werkes alle
Stonden oonly / in these thynges tbo
loo wil and myght / and if it so befall
That either wante / ther may no thyng be do
That shal be do ne wit that wil is fro
It is a feebl Werk that shal be wrought
Off hym that with his wil ne dooth it nonht

And what off hym / off whom his myght is alway
As to the Werk the wil may nonht away
Riht so as thow myght beholden every day
men wolden mocht thyng off which they faile
Who so wanteth effect off his wabyle
And may nonht have the wymping that the woulde
That man smyght / must thou needis holde.

A. And this god is to me cleer y nonht
 Wol trewe it is ther may no man demye
P. But off that othw god she donest thou
 That what he wile he dooth it spedily
 He he nonht myhti **A.** yeb m sooth god.
 Than every man is myhti ther he may
 And ther he may not Verbe it is no nay.

A. This gramte q weel god **P.** she seide than
 Have we nonht heer befor concluded this
 That al the hool entencion off man
 Exacted so to divers bysynesse
 The naturel entent is blissfulnesse
A. And this god recorde q m my wot
 Be demonstracion ye preeced it.

P. myht thou she seide remembre the
 Off blissfulnesse and good than that we speke
 how he that wilneth to felate
 This berry good so he desureth col.
A. And so that every wylt this good dooth seke
 Off this god me remembre onht
 yt is wol faste/empressid m my thought

P. Than every man god she bothe good and yle
 This is here purpos alle indifferent
 This good to hymne **A.** god yn to your styllle
 I must acorde it is so consequent
 But he that werbeth after his entent
P. This berry good hath is he nonht good god she
A. seide yeb that muste needis be

The good han yeten than that ther desire
 I seide so it seemeth sekuly
 And if the wilked myht as ye require
 This same good a cheben berryly
P. Ther myht not thame be wilked **A.** no god
 Oth eithw thame doth ther yme here bysynesse
 To have this good than selbeth it expresse.

With these speeches that they been abowten
The badde off ther ententis been deseybed.
The goode are myghti than it is no doubt
So and the badde outhw myght hem berebid
This is god. Wol pleyne and fully preebid.
To hym that hath consideracioun
To keende off thynges and good resoun.

P. But yet god the this caas nobl I suppose
That ther been two men which that beendely
Of certeyn thyng to doone have con purpose
And thereto ther entenden bishly
That oon parfoormeth wel and parfitly
The othw may nonht doon it as he wolde
Be beendly menes that he use shoold

But losse the verray processe naturel.
The same word he thynketh to say
But as he shoold he may nonht doon it wel.
But so he comtrefetith as he may

B. Robb which is heere more myghti thiltrold say
Thong I comect it wel y nobl
More plenerly yet wolde I lerne off yoll

P. With that it is off kynde a man to meebe
Wil nonht his nature that he shoold go
I seide yes in sooth as I beleebe
B. Than must he god the beendly for to do
P. meebe hym up on his feet. hym muste so
This on his feet may walken as hym onhte
The othw ne may for why he hath hem nonhte

And on his hondis creepe he wole therfore
Who is off these strengere wilt thou seyn.
B. holde on god yow processe ferthermore
No wylt ne may doubt off this certeyn
But that this man which hath his lymes tweyn
The strengere is than he that wanteth bothe
He must confessen that wil seyn the sooth

P. But than berray sovereyn good ad she
To whiche they have bothe affection
The goode and badde and bothe they standen free
To hymne it be ther trewe election
The goode it hymmeth be perfection
Off berray which is mene frendely
That sovereyn good be wonne by

B. The badde it seeken in a wrongful wyse
And for that skyle they hymne it nonht adel.
The sundry lustis off here cobetise
Which been no berray menes natwrele
Wherby this good ther shoold be acheebe wel
Whethir is it thus or ellis deemestold
To nagen this q wat why ne how.

P. Off that we han concluded be be tbeene
It is wol cleer and open to my sight
That good folk shoold be allwey myght beene
And badde men dyspoyled al off myght
Roll thou for me ad she menyf vight
So that off the q take a ynngement
As dooth a leche be his patient.

Whan that nature is reysed and redressid
So that it may withstonde the maladye
He hopeth thame the langow is repressid
And that he may be recured esly
Off the the same ynngement have q.
So bndwstonde now q the prest
q shal the further lede or q rest.

Beholde and se the grette feeblite
Off tho that vice han in affection
That ther may nonht entene in no degre
Wher to that natwrele entencion
Wole nethe compellit here molmacoon
What woldistold troben if it so befelle
That this nature that helpeth hem so wel.

Whiche may sometime be vnderstanden ought
What if it sholde be forsaken eueridell
loo thame in sooth ther myght doo right nonht
Perthw eue ne good now vnderstande me wel.
Considere now and in thy wittis feel.
The curside men that listen all in hymne
Holt mecht vnniht ther brynng hem selve yme

It is no lital thyng that ther requyren.
The rape off nonht off whiche ther faule so.
The sokeveyn herhte off thynges ther desuren
And yet attorne may ther nonht ther to.
And that effect the wrecche fard fro.
For whiche ther labourer bothe day and nyght
The grette good for lorn the lasse myht.

In synch thyng it may be seen on oon.
Holt myht be the good it is no nay.
For wylt as he that on his feet may goon
Trabulen weel in to so feer he may
Eyl that he fynde that ferthere is no way
That man a myht waltre myht tholl deeme
And in the same case so shoulde it seeme

That he that so myht thyng may a cheebe
Abobe whiche may nonht desired be
ye thynketh I may be veforn preebe
That vttuly a myht man is he
That othw syde thame esy is to se.
For heer agayn loo weel it selben thys.
That myhtlesse been the badde vicians.

And wherfore is it that they selbe vices.
Al vertu so for leten vttuly
But for they been vnkunnyng and vnkyse
And good ther come nonht chesen verrily
No thyng is lasse off myht as suppose I.
Then is the blynde eye off ignorance
That many foolis brynngen in to myschance

And if so be ye vnderstande and knowe
 That loben vertyn shoulde a creature
 But so here lust have hem overthrowe
 Than is it so that here vntemprance
 Is cause why they may nonht endure
 So freel they been here lustis for to lete
 They been wol loth they seemen hem so swete

And what if be here wetyng and here wyl.
 They loben vice and vertyn fallen fro
 That woulde it seeme be the same stile
 Nonht only that they been vnnlyt tho
 But so that they fallen for to been also
 For tho that han forleten the combe ende
 They fallen for to be be verry beende

To many men a wonder thynk it seeme
 With that so many wylled folkes be
 hem for to be nonht I woulde hem deeme
 And newe the lasse yet is it so ponde
 That men that hadde been this grante the
 That they be hadde I wole it nonht denye
 And they been nonht pure and symple

As yf thou say a mannes deed careyn
 Rolt woldestolb gnggen that a man it is.
 But that it is a deedman wilt thou seyn
 And nonht a man sympliter y wys.
 And in the same wyse I grante this.
 That viciouse men been ful off wyllednesse
 But absolut been they nonht expresse

The thynk that beyrth thordre off this ende
 Is verryly and if it that forlete
 To been also which is he verry beende
 As sellyngly he myste also forlete
 So awred vice here nature dooth defete
 But now thou seyst me that the wylled may
 Doon wylledly ther off I sey nat nay.

But this polver/ Dependith nonht off rht
But vnturist/ wreathid feebilnesse
For wikkedly/ may doon a cursid wght
Which if he wolde/ abiden in goodnesse
Then sholde he nonht/ do that wikkednesse
For whi this wreathid possibilite
may nonht at al/ as thou mayst knowe and se

And as we han/ a lityl while y go
Assembled heere/ that wikkednesse is nonht
Of wikkede men/ may wikkedliche do
Then is it nonht/ that off hem may be wrought
And that oon vnderstonde in thy thouht
Which is the strengthe/ off polver and off myght
loo thus we han/ diffind heere noll rht

¶ Ther is no thyng/ so myght ne so strong
As is the sovereyn good/ **R.** rht so god.
P. But sovereyn good/ may do no maner wrong
R. I may it nonht/ debynen sikely
P. But who is that/ that weemth folly
R. That oon man/ may alle thynges doone
But he be wood/ **R.** y so weemth noone

¶ Yet molke thei werchyn harm and wikkednesse
R. **R.** god wolde thei myghte nebu a dele
But sith that he/ which oonly myghte esse
So werche good/ al thyng he may do wele
In hym al myghtnesse/ is naturel
But tho that han myght/ to werchyn ylle
They may nonht werchen/ al that is her wille

¶ Then is it pleyne/ and cleer y noll to seen
These wreathid men/ that wikkedliche may
Vole lesse off polver/ and off myght they been
So this ther to/ that I shal after say
Oythe myght is mych a thyng/ the which alway
Oughteth to be coveted and desired
And every thyng/ that is to be required.

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To god it myste be referrid neede
As to the sovereyn hed and pryncipal
But power for to werchyn breachid hede
To god referrid may not be at al.
It is nonht thame that be desired shal
But power shal desired be by rihht
Than power off the wikkede is no myht.

Lo off al this / it appeerith wel
That myht been the good folk allone
And wikked folk been myht new adol
But wikked and myhtles been the everichoon
The sentence thame may be consayded soon
Wher plato wryteth in the same wyse
To oon that hym liketh / only may the wyse

For wikked men doon werkes that hem left
But here desir may thei nonht fulfille
What thei desiren that hem liketh best
For whi thei do it be it new so ille
To here desir may they new tyll
The whiche thei seeke in lustes and delice
For blissfulnesse may nonht been had by vice

*Q. dicitur in
Quos dicitur federe
cellas soli culmine
reges.*

These grete kynges ful off a nette
Covetyng in here purple ridd
Sittyn on hye in heghes off here se
With sulde wordes / thretynng a nette
With blastyn wordes here hertis hye
With meche breache depene be here hyde
Who wolde fro these prynces ful off pryde

Dispeylen hem off here breache away
Be hold and se what they be with pynne
Thonk these been lordes / bondw stoute and gay
In streyte cheyne they been bound off hyme
Whiche they may nonht fro hem selven thynne
The oon loo ledde his lyff in lecherie
That al the world hym speleth to belonny

So is he troubled with this passion
 With druthe his mynde is beten and oppressed
 Or heynesse hath drabben hym a down
 Or shyer hope hath hym ellis distressed
 soo mych an hed / q'whe is evel blessed
 That is encambred with so mochtful vice
 His myght is to be set at lital pynce.

*q'whe .m.
 q'whe ne .m.*

Ne seeftoll nonht / the foule viciours
 What felthe hym defouled and bnght
 And eek the goode folk / and vertuous
 how worthily they schyne fayr and vertuous
 Off this it may apereen to thy sight
 That wylled folk / ne faulen neww off peyne
 Ne goode folk / her meede ther ayeine

That same thyng / that meebeth any wylt
 As for to doon / or werken any dede
 That same thyng / I may it seyn be rylt
 soo off the same werk / it is no meede
 This shal I preebe / yf thou wilt take heed
 For remynng lightly / a yarland for the game
 And he that remeth / shal have the same

But sovereyn good / is verr bliffnlesse
 And that is verray ground / and cause why
 That any maneer thyng / purposed esse
 As for to speke off purpos beendely
 Than is this good / purposed comonly
 For manny's werv / and meede for his trabylye
 For goode men / this meede may nonht fayle

Who lakketh good / as seemeth in my thowht
 Be called good off rylt / ne may not the
 The goode thame off meede faileth nonht
 With that here meede / is verrily comte
 Thowh wylled folk / be wood in wylte
 And esen alle the malice that ther mowdn
 The wyse man / ne leesith nonht his crowne.

Pro.

For whi ther is no

for wher ther is no foreyn shikkednesse
 Off men that been / so perillous and proolde
 That may berebe the frendly worthynesse
 That longeth to the good it myght no doubtte
 But if they hadde it / some off with oute
 Another thame / myght it take a way
 Or he that yaf that good / it is no nay

But sith the goodnesse / off a worthy myght
 Off goode maneris / myght be caused neede
 Whan he forleteth hem / than is it myght
 That he shoulde be / dispoiled off his meede
 But ferehere / in this matere to proceede
 Syth alle needis / that desired beene
 It is for thei be good / or as they weene

Off hym that hath this good / he wele it seyne
 That he his meede / lacketh truly
 No light that resom hath / I am certeyne
 But what is this meede verily
 The beste thyng / and sawest truly
 That may be had / or herte can desire
 This is that is disposed for the wyse

A corlarie / hit and precions.
 That y the yaf / whiler remembre the
 Which al and I my / than shalt assemble thys.
 So sith he is / as this felicitye
 Which maketh folkes / blifful for to be
 So alle tho / that goode wer his wyse.
 And breache sice wele truly refused

And tho that blifful been / ye vnderstood
 As in maner goodes / as thei weren
 Than is this yeste the meede off alle goode
 That no day / may consume in manere
 For a nemptes it / may no polveere
 We deemen it / a nothw mannes sice
 Though shikked folk / purpose it off malice

Sith it is so/ it is with oute dree
The willed may not be with oute payne
For sith that evil and good/ loo payne and meede
Contrarye been/ thin is it cleer and playne
Sith good is sure off meede and wol certeyne
The badde is sure off paynes and off boe
It can be sooth/ thow mste also

Than is the goodnesse off the gode wight
The reward and the meede off his goodnesse
And to the willed be the same wight
Here paynes eek off propre willednesse
What ewe it be/ than selveth it expresse
That with such paynes/ is dyssed onght
With evil he is infect/ it faileth nonght

For yf the willed wil hym selven seene
Wight ther suppose/ as it seemeth the
That ther withouten/ bittu paynes beene
Whan loo the stryest/ extremyte
Off alle willednesse and cruelte
Nought only hath affected freebonly
But eek hym hath affected knyghtly

But now be hold/ the othir part by on
Yf om paynes/ han the good agreeded
Hastow not lerned/ al that ewe is con
Ys good also/ as I have distybed
Too consequently/ than it may be preebed
As seemeth wel/ that every thyng that is
yt mste also/ be cleped good y this

No. I may conclude wel/ that alle tho
That faylen from here good/ reversed heere
They faylen than for to be also
The willed thame be nonght as ther were
For thou seest/ that mannes body there
Wol sooth it is/ a man he has be foru
Be willednesse/ his beende he hath forlorn

But sith that only vertu and goodnesse
 Aboven manhod may a man araye
 In certeyn thame who so bseth wilkednesse
 He nethyn manhod down he dooth hym poyse
 And thougt so be that many oon hym praysse
 Whom thou seest transformed in to vice
 Thou holdest nonht a man if thou be wyse

Whos lynes bredden al in covetyse
 And reben men here good be violence
 Lye a wolf thou myht hem wel dedyse
 He that is so feere and spaveth noon offence
 He that he seyth that hath no constiense
 To make stydes and distencioun
 He is an hound as be comparisoun

And he that wile abayten pryvily
 Forcyn goodis holi he may bereben
 A fox thou myht hym clepe selffully
 And whom that cursed yre dooth ameeben
 A hom as in that thou myht hym preeben
 He that is feerd and fleeth with outen neede
 In hert thou myht hym calle it is no drede

And he that bseth slouth and idilnesse
 And wil nat do no werkes profitable
 Thou myht hym calle a verray asse expresse
 And he that is inconstant and unstable
 To ffonles myht thou holde hym comparable
 And he that ledith his lyf in lecherie
 A delyn thou myht hym calle selffullye

It seemeth thame that which that hath forlete
 The lyf off vertu and off honeste
 To been a man in that he dooth forlete
 And selffully for lorn that dygnte
 And ther he myhte a god in maneer be
 Or hit to god in luyng at the leste
 Now is he changed to a rude beste.

Ro. Wolfis.

came.

Lupus.

Leo.

Cervus.

Asinus.

Volucres.

Porcus.

*¶ Item m.
¶ Bela narram.*

The Southwest Wynd that bloweth boystonly
The sayles off the Dab narcs.
In to that ple he blew so depnly
That was to hym wol hard and perilous.
Wher that the goddes fair and viciours.
That highte ewes dwelled as clerkes seyne
Which was the sonnes doctur as they feyne

This same ewes to here gastes nelbe
She yaf synch off enchantment
So there changed bothe hyde and helbe
As outward on to manys engement
Hyd on to bestes kyndely different
So this in visage was a bore lyk
And this too to a hyem marmour.

With teeth and clabes waven ont a long
And this lik on to a wolf in sooth
And whan he wolde be weepyn al this wrong
He gan to yelle as othw wolffis dooth
And this wol meekly in to house gooth
Wol lik a tygre off the lond off gnde
So thynge with meeknesse off that beestes kynde

And whan this noble narice dlixes
Was thys be set with myscheef and dolow
Mercurie hym tanhte yet new the les
Hodd he shoold save hym selbe with a flom
And so hym saved from this perilous shom
So redde he this Dnt in his dysresse
He halp hym from his perilous hostesse

And thowt that he were holpen off this hap
His meyne off that drynk hadden take a taast
And som were lik to solbes as in shap
With stygn off Aoris made they her past
And alle tho were transformed in haast
That manys shap and boys was hem bevaft
Dnt manys mynde was in hem belast

¶ Quere.

They Wyked off her transformatioun
 But hold the hond/ off Ewes Was Wol lght
 And Werb/ for al here transmutacioun
 And eek here herbes off Wol ltil myht
 That chaungen myhte the membreis off a Wight
 But that here Hertes myht she chaunge nonht
 Here manly myht Was hed With yme here thought

But loo this Denym/ off unthor thy vice
 In mecht livers/ mcomparabely
 Ther dralven men be lustes and delice
 Al hool in hem selven/ sturly
 So sharp it is/ it perceyth inwardly
 Thoug no defunte be in the body fownde
 With yme the soule it maketh a perillous wounde

*Prosa quinta.
 Imm ego fateor.*

Than seide thus/ this Wole I wel confesse
 That these folk/ that lyben viciously
 And hem deliten/ al in wrechidnesse
 Thoug manys shap they have nonht for thy
 And may be seyd/ wel and rightwisly
 As in here inward/ goostly qualite
 So berray beestis/ that they chaunged be

But these that been/ so cruel off here Wyl.
 Alle goode men to harmen/ ther reioysen
 I Woulde they myht nonht here malice nonht fulfill
 So be suffred/ vertu to destrouen.
 In sooth god she they may hem nonht annoyen
 That shal I preesen/ be reform consequent
 In place heer aftur/ ther to conbement.

The licence which they han/ as seemeth the
 Of god hym felden sholde/ bileben or restrayne
 Than he releevd hem be liberte
 Relesing hem/ a parcel off here peyne
 And therefore/ this oon thing dar I seyne.
 That no man may smertis/ wel be lede
 The which I shal be open stiles preese.

Whan the Wilkede/ han here wil wrought
I han been they more wretches sekely
I han ther hadde been/ if ther myght it nonht
for sith that he/ which wilneth shewdelly
in that he wercheth/ is golden wilfully
A more wretche is he that may fulfillle
in ful effect/ the malice off his wyllle

for wretched wil/ that is with outen myght
as in effect/ may no thyng expresse
And sithen/ that every wretched wight
ye verrily/ his owne wretchednesse
for whom thou seest/ set al in confidencesse
that wele and may/ and dooth it as hym lyst
With threfold infortune/ he is be twest.

28. To this god/ I may consente soone
P. But this desir/ so gretly meebeth me
This infortune willedly to doone
Woolde they lakke possibillite
I her shal it lakke/ hastily god she
Paraventure somere/ than thou woldist it seen
And eek/ wel somere/ than hem selven been

for in this brottal lyf/ ther is right nonht
that in so short termes/ is consweyned.
That off a soule mortel/ sholde be thowht
As long tabiden/ or comeyned
The gret hope off myght/ in hem bnt feyned
And alle here gynes/ and here felony
shal be destroued/ unbar and sodeynly

And thus shal mystheef/ ende here wretchednesse
Sith ther be wretches/ for here anelte
The lenger that ther laste in wikkednesse
The more wretches/ myst ther needis be
And more wretches yet/ as seemeth me
Be tenty thousand fold at my debyse
yf deth ne sholde ende nonht her malice

And if so be we han concluded weel.
As off thyne fortune off wikkednesse
If that here malice were perpetuall
Than endles must be here wikkednesse
I seide thanne a wondur thyng is thisse
And wondur hard it is to graunte it
Be verray for it must be graunted yet

.25.

For to that I be forw have graunted now
I knowe it weel it is condement.
Wol right she seide and soothly deeme yow
Wol hard it is to graunte verrament
But if thou canst nonht verrily consent
As for to graunte this conclusioun
let see yet make thy replicacioun

.p.

If thou have graunted any thyng amyss.
That may be formden fallace and entrewe
Or any othir thyng purposed is.
Whiche off verray reson wole nonht selbe
Wherby thou myght this consequent eschewe
And if thou canst shewen schilfully
This consequent may stow nat deny

For that shal enduren ferthermore
As wondurful it is with outen drede
But off that we han graunted hem before
As necessarie must it selbe neede
I asked what .p. now take yd she good heede
More welful are the wikked in here peyne
Than if ther sholde noon at all susteyne

.25.

But this is nonht my consent principaly
That comonly men han in here device
That that wikked folk so payned rightwisly
Therby ther be corrected off here vice
And drede off payne appeseth here malice
And that ensample shew to othir mo
Withdrawen hem off that they wolden do.

But in another maner wyse I mene
The badde folk with oþer prynces
Wol more unwillful þe they bene
Than yf they suffred noon affliction
þe they had no reward to correction
þe to example ne to drede off þeyne
That moche myshcheef ofte dooth refreyne

.25. Q. What maner wyse may this be
Divers fro this that I have told be fore
.P. Ioo have we nonht confessed heere yd she
That good men been welful eþer more
And wretched folk been wretched and for love
.26. Rht so yd .P. yd she nolt seye me this
What if that on to smych a wretchednesse

That om part off good were addid to
þe were he more willful wil thou say
Than he which stondest in al myshcheef so
ffrom whom al maner good is raft a way
.27. Q. it seemeth so it is no nay
.P. And what yd she if to this wretched man
fro whom al maner goodnesse lacketh than

Another harm were ropned and fyrst
Aboue the myshcheef which he oppressid
wooldstow nonht hym deemen more unhelpful yt
Than off his myshcheef Inm what were releid
And so be parteyning off good repressid

.28. Q. I holl thowd it oþer wyse be
.P. Than han the lttles certeynly yd she

Inm what off good whan that they be in þeyne
Amexed + hame to this wretchednesse
Whan they been pryncid so it is to seyne
The same þeyne that for here unwillnesse
They suffre which be cause off unwillnesse
Wherby that þeyne is yese it is no nay
That selbe þeyne a good be clepid may

And again that they been spared off timent
And have ther off this evil sum what more
That is the savor by unpunishment
Off rightwispeynes that they be for bore
The which as thou hast granted heer before
With peyne is reward off felony
Unpunishment is evil felowly

I may not this divenen thought wolde
The wyllede thame unpunished so with wrong
So more ensely be ther many fold
Than shan be rightwisdom they endure long
Vengeance for here synnes and sorwes strong
With rightwispeyne timenteth trespassours
Than is it wrong to spare the felonnes

.S. Debynen this god ther may no right
.P. Many a man god she debynen this
That althys is good that evere is doon on right
And al that evere is wrong is wylledenesse
.S. And this god is consequent y wyse
So al that he han concluded loo whiler
But now I prey you off oon thyng sey me heer

[Red arrow pointing to the text]
.P. Whan that the corpe resolved be by dethe
Shal thame the soule suffre any peyne
Whan that the soule out off the body geth
Wol luge god she be leede it in certeyn
For synful bittur peyne shal suffeyn
And syn shal be purged al with grace
To tuten heer off this have she no place

But I have yn to this that is in me
ful doo my debyer that thou sholdest knollen
The myght off sheelhe which as seemeth the
In hem is wol unworthily bestollen
It is no polleer verily to trolen
And ther as thou compleynst onght
That wylled folk been punished nought

¶ Reducio.

Ther myght thou see the Wilkede for here syme
To faile neww/ off peynes felwly
But that they may here Wilkede purpos wyne
With licence/ for to werken Wilkedy
Thon predest to been ended hastily
And I have made the clearly for to knowe
That it ne lasteth/ but a litle trowe.

And that the lengere/ that endureth tho
The more breache/ the beeth q the tolde
And if thei ebe/ shoold endure so
Than there thei were/ be a thousand fold
And more breache eel/ thou myght hem hold
Whan they with wrong/ off peynes be relefed
Than whan they been/ with this peynes oppressed.

And ow this yrt shal q further seyn
loo off this sentence/ felwly consequent
Than are the badde/ in more dysprytous peyn
Whan that thei seeme/ thei have no punishment
q seide thame/ whan q with hool intent
He holde yow resomes/ hold ye doon hem preebe
No thyng is sothere seide as I beleebe

But to the judgement of manys wyte
That is nat medd/ be synch evidence
Who is that man/ that wele beleeben it
Or deeme/ or worthy my audience
They trolle no thyng/ but experience
As thou hast seid/ qd the/ rlyt so it is.
For eyen that been blyd to derkenesse

The llyght off trowth/ molle thei nonht beholde
As foules that been wont/ to fleen on nyght
For to be seen on day/ thei be nonht bolde
For whi the day is blyndyng to here sight
But nyghtes derkenesse/ maken here eyen bryht
So men infect/ with lyes and llynges.
ha no welbard/ to the ordmat thynges.

For ther supposen/ that Inffuamce.
 Or Enpymphement/ off cunfide
 Shoolde ebery man/ to Wilfulnesse abannc
 But in the latte eternal myght thou rede
 Off thou doo weel/ thou hast no maneer neede
 Aske a iuge/ off thy recompence
 For thou hast set thy self/ in excellence

And if thou habe thy selven Wilfully
 Enclined in to hymne and Wretchednesse
 Seeke thou no vengeance/ off thy felony
 With olben thy self/ the needith nonht of this.
 For thou brought thy self in Wretchednesse
 And made the lyt/ in to a unde best
 Puttyn thy self/ in peynes althermest

Light as thou woldest/ cast thy light aboute
 Roll down to yomde/ and to hebene light
 Al othe cansech/ cesith with onte
 Be canse off thyn instabilnesse off light
 Roll woldestoll/ seyn with the sterris bright
 And now est/ in this moody yomde to be
 But comme people/ this ne can nonht se

As
P.

I asked thame/ What this shold be to mene
 Shul we go/ she assenten in to this
 Which we han shelled/ the lyt to bestes beane
 Of oon off hem/ which the lest devise
 Had al forlorn/ his light in ony wyse
 Al truly/ and also ferthermore
 Had al foryete/ that ebery he saw before

And weemth hym wanteth no thynge truly
 Off mannes naturel perfection
 Roll be that this/ beholden verraily
 Shul we accorden/ to here entencion
 And nonht beleebe/ owe olbe inspection
 Shul we nonht wolbe/ that myche men be blynde
 And weel the blyndere/ for here mased mynde

And thynges that as lightly may be preebed.
Be resomes off as myght foundement.
Off synch folk may not be beleeked.
That synche wylled men and violent.
Whan ther dysese a symple gmoocent
Wole more vnseely be then in the dede
Than tho that suffre al with wrongfulhede

Ab. The resomes seyde q Woolde i lerne fayn.
P. Loo ebery wylled shredde man qd she.
Ab. Wiltoll seme hym Worthyly care and peyne
P. Ray nay qd i that habe ye nonht off me
P. Than more vnseely myste ther needis be
Ab. Tho that here lybes lede cunselidely
P. Eght as ye seyn/riht so it is qd i.

P. And tho qd she that Worthy be tument
Ab. Wilt thou not deeme hem/ breches in that cas.
P. q seyde yis/ it is conbement
Ab. Qd she if thou iuge in this place
P. And myghtest do benygance and ellis grace
Whom Woldest thou deeme Worthy to hony
Whethu hym doth/ or hym that suffreth wrong

Ab. To hym qd i that hath synch wronges doone
P. Wolde a iugen/ suffisamce off peyne.
Ab. The pacient so sholde i benye soone
P. That he sholde habe no mateer to compleyne
Ab. More brechid is the verchere Wiltoll seyne
P. Qd she than he that suffreth synch dysesse
Ab. In sooth qd i so selbeth it expresse.

Off these cansee/ and off othw mo.
That off the selbe roote sellyngh
Enforced been/ it Wolde appeere loo.
That verray filthe/ off synne beendely
Riht off the selbe synne propurly
They maken all brechis for to be
That vsen vice/ and dishoneste

And Wrong also is nought the Breachdnesse
 Off hem that suffren harmes and grevance
 In verray sooth the Breachdnesse is his.
 That Wrongfully hath doon hymnynamce
 But pletowes doon in this contravariance
 That so the ynges m to mercy meeven
 A nemptis hem Whom Wronges doon agreeven

For feluly the pite longeth more
 To hym that hath/ unthriftly wrought
 And as the seeke a leche is leyd before
 So sholde he be/ be fore ynges brought
 Off pitous dilatonwes and wretche nought
 That with the/ as with the subtil ymme
 Fonde bytte a wey/ the malady off hymme

And thus the bysynesse off defendowes
 Sholde be for leten/ and men sholde it refusen
 Or yf thei sholde appreen memys erroures.
 Al othwylse/ they shoolde here office bsen
 And tho that mysdoon/ allwey acnsen
 And if these wretche also ferthermore
 myht se vertu/ that they have forlore

Sith that bonnte be peynes may been had
 And filthe off vice been kytuly for doon
 To suffre peynes sholde they been wol glad
 The peynes soothly/ sholde ye hold hem noon
 His advocat shoolde he for sake soon
 And to the ynge shoolde hym self be take
 That myht hym hele/ and alle his vices nake

Chan is it so/ that is a nemptis the Wyse
 Ye left no place off hate it is the sooth
 Who wole the goode hate/ or despise
 Proon but a fool/ that woot not what he dooth
 And thouh the badde/ be to yoll wol loth
 To hateren hym/ yet have ye no reform
 But rather have on hem compassion.

for as seelnesse the body dooth distresse
Right so is vice a maner malady
The which a mannes soule dooth oppresse
And as we sholden demen skilfully
Hym worthy hate that he is bodily
But velle rathere on his peynes fore
Than gostly languor shoulde be greene move

It longeth nought to hateen ne pynselbe
The soules that oppressed be with vice.
But rathere on here bitter peynes velle
And who that conde not meed be with malice
That man amende with right good advice
Thougt that he putte hym to hol bitter peyne
Off cruelte may no right compleyne

*q. uetiv. quartu.
Q. d. tantos inuit
exatave motus.*

What helpeth it to meeken or exate
With proprii hond nowe happes bishly
for if ye seeken deth it needith lite
for he shal come hym selbe skilfully
he tarieth nought he speedith hym hastily
loo serpent from the tree and there
they seken hem to rase and to tere

And with sword ech othw wil assaile
for cause that you maneris be dyverse
ynrightwisly so meeken ye batarle
with entychamynge darter for to perce
now cruelte al reform dooth reverse
multo that every man his merit hadde
loo love the goode and velle by on the badde

*q. prosa quinta.
q. hinc video magna*

In this po. q. q. parcybe everidel.
The mystheef and also and the wilfulnesse
And for the meede off hem that verchen weel.
And eek also off hem that doon amyse
But nought for thy al day q. se. thise
That off fortune which the peple ledith
Bothe good and evil wol ofte tyme proceedith

Perthw ther is no Wisman as I gesse
 But rather holde be poore and namles
 And in exile than flouren in richesse
 In polber and in honow tencres
 In his cite for to dwelle in pes
 This is the beste way as I deuyse
 To profiten be the office off the Wyse

So may be bliffnesse it is no doute
 As be the vertu off here governaunce
 He wel transformes in to folk absolte
 That been committed to here ordinaunce
 But thame this myn herte dooth grevaunce
 Sith it is so that lawfull punishment
 Dyvers guyes peynes and turment

for divers folk here first ordeyned
 As to hem belongeth skilfully
 Whi is it thame that good men be peyned
 And in here stede oppressed grevously
 And meke that to vertu propely
 Off verray right is pertynent and dede
 The meedis han the wilked and outwede

What is the Wyse off this confusioun
 That so envyeous seemeth for to be
 Off poll wold I have informacioun
 For lasse merdayle shold it be to me
 Yf alle thynges stoden in this degre
 Also comyt with fortune and with chauce
 And hadde at al noon othw governaunce

But god that is governour off alle
 Loo maketh me astounded in this
 Sith roye and welthes often dooth be falle
 To good folk and often tyme amys
 The wilked been in care and hevynesse
 And often tyme the badde ther ageyn
 Been in here lustes and the goode in peyn

But if ther be / some stile or evidence
Why god rewardeth / folk in this manere
As thynketh me / ther is no difference
But hap and fortune / rewardeth al in feere
Off this god / the merkele I nonht as heere
With thou knowest / the stile off ordynance
Thou the merdayle / by on the governance.

And holde folie / and confusiom.
But thou to the / the causes been unknowe
As off so hye / a disposicion
Whom so hym left / to letten hye or solbe
With he is god / as thou must needis wolbe
That al governeth / take it for a sooth
That al is rightwisnesse / what so evere he dooth

*¶ Metru qmtr.
¶ Si qm's arituro
Sidera nefari.*

HE that ne knoweth not / the causes why
He for what stile / it is in fnd certeyn
That thilke sterre / gooth so ny
Neekynge aboute / the pool so beeyn
And why boetes / refert nonht his weyn
And he his flammbe / plimgeth dom so late
And why so soone / he riseth eft algate

It is no doute / he shal be stoned soone
As off the labe / off his hevens bright
Why that hornes / off the fnd moone
So is effected / with the dere nyht
Becometh pale / and the sterre is light
Which that she hyde / with here beemes cleere
Distoberynge hem / she maketh to be appeere

And open errour / maken folkes blynde
That beten bras / the moone to restiben
When wondren nonht / by on the stormy wynde
That maketh the se / so feerly for to flo then
That dooth the bynkes / beten and oburthollen
He that the colde clothes wyte
So been resolved / be the somes hete

The cause off this:

The cause off this / esy to be feld
 This othw /id / for thy yondw so.
 For al that fallith / so deynly and feld
 This wondreth / these meabable folkes so
 And if this cloudy / errom passeth hem fro
 So that they may the verray causes se
 They shal nonht seeme / me beilons to be

*q. profa. h. a.
 q. ita. sic.*

Right so q. / this wyl / nonht reberse
 But loo this yeste / is yollres sekely
 These prybe causes / which that they reheroe
 And reformes /id / m cloudy mystaly
 To maken cleer / this othyny coberse.
 It is a thyny / that troubleth most my mynde
 That thyn wyl / merbeyle / marred / me fynde

*In petis a me max
 ima dicit p. h. a. q.
 sup. ab aliquo poterit
 responsio sufficiens
 dari. q. quasi imm
 merabiles oritur
 difficultates in materia
 et ponit exemplum quo
 modo soluit vno dubio
 creantur plura.*

She gan to smyle / a lital and seide than
 Off me thou askest / now a question
 loo off the hest thyny / that ony man
 may aspen / at myn estimacion.
 Du may conceyve / be cleer entencion
 To which smethis / may ther onht suffice
 Off ony word / that / can debyse

With the mateer / which we been aboute
 That for to knowen / thou desirest so
 That wgan we been / delibered off a doute
 With onte nombre / soone arise mo
 That been wol / m / as hard to preeben fro
 As hedis off ydra / gan encrees
 The serpent that was slayn off hercules.

Be in this mateer / is noon othw ende
 Re xvey these gyete dolours to repreffen
 But preie to god / that he be grace sende
 For othw / wise / thou myht hem nonht expresse
 Wherby thou myhte / thyn ollne self redresse
 For loo m these / men hsem tenquer e
 Thyn sele as / shal / the reheresen heere

*Responsio quæsti
on.*

*Ecce quanta con
tinent sub uno
contentu.*

*Quic dicit quod
inditor abstineret
se a delicijs foris
si addicere voluerit.*

First of the hye wonder simplicate
Off the fulle hye pur-beaunce
Off fate that men callen destene
Off hap off fortune and off soden chance
Off knowynge eel off goddis ordinaunce
That clepid is predestinacion
And eel off fordam off eleacion

Holl byrgone is this materees with to dele
Wol weel thou wost thy self it is no nay
But sith appertenech to thyn hele
To knowen it I shal doo what I may
Thouh that the tyme be short I shal assay
Sith I have seyd the sum what heer before
I shal my self enforcen further more

And thouh so be that misfit the delite
And meetre is wol lusty to thyn ere
As for a tyme that lust must thou respyte
Ther whyle that I in ordre knette in feere
My resons which I shal the shewen heere
Riht as the best ad q and she be gan
Riht as it were a nothw processe than

Loe every beendly generacion
Off alle thynges be they more or lesse
And every naturel progression
That is in beynge hath changeablenesse
And what so evere it be that meebed esse
Here ordre forme and causes forth he bronghte
Loe fro the stable hye dyvne thoughte

This sovereyn that al dooth so debysse
Set in the tow off hye simplicate
Hath ordeyned divers many wyse
To thynges that been doon loe wyltoll so
And in this same wyse referred be
Un to the pure dyvne mtelligence
Than is it pur-beaunce prescience.

But I han this same to men referred is
 To thynges that be meebed and governed
 As eldere men han clepid it or this.
 Than is it destyne as I have lerned
 Wol sone is this diverse disterned
 Off hym that seeth the myghtes off hem bothe
 And esly he shal weel se the sothe

*Providencia dei
 est illa pua intel-
 ligencia verna.*

For prudence loo is that resonn hys
 Off god off alle owre prynces soberdyn
 He which al he disposeth myghtly
 But destyn the verray sooth to seyn
 Loo is this disposicion certeyn
 Which that these thynges is annexed to
 That off here beendes been mevable so

He which the hys dyvyn prestience
 Alle thynges in here ordynance elaceth
 This prudence hath this excellence
 Til alle thynges attones he embraceth
 Fro his presence ther is no thyng that paceth
 Thoug they be infint and endeles
 Yet al he comprehendith neverles.

*Disposita est
 mediu p qd pro-
 videntia gubernat
 oia.*

But destyne in certeyn tyme and space
 Synghleerly divideth everidel.
 Disposyn it in meebyn tyme and space place
 And I han this disposyn temporele
 Rewarded is and so referred wele
 As oned in to goddis governaunce
 I han is it soothly clepid prudence

*Statum disponsit
 res. per motu.
 loca et tempora.*

But for to have consideracioun
 How they dygest in divers tymes be
 Thordre off this disposicion.
 Than is it clepid statum destyne
 And thoug they have synch diverse
 Yet nonist for thy ther may no thyng be sothere
 That oon off hem dependeth on that other

For fro simplicitie off purbeamce
This fatal certeyn dooth proceede
There is the forme off al here ordynance
Right as a crafty man wole hym speede
A weik to maken first he taketh heede
And al the shap disposeth in his mynde
And sitz theffed he bryngeth to the ende

As he hath first devised eberidel.
And in his thowht presented simply
he bryngeth forth thowdre temporel.
Right to god al purbeierth singulerly
And to be do disposeth feabely
And when it fully is disposed so
He destine he maketh it to be do.

*Qd dene manifestat
ea que ab eterno
constant.*

And whether this exerce destinal.
Be myn spiritus off the hevene on the
That to this purbeamce entendeth al.
Or of the soule dooth it hevily
Or ellis nature dooth it beendely
Othw the meebing off the steris bright
Or ellis thamyngis off the hevene list.

*Quidam aut p quos
da sunt fatalia.*

Or ellis be any off the frendis businesse
Be som off these othw be alle in feere
This ordre destinal performed is
Yet loo this wol open is and cleere
And needis it must be so in alle manere
That the stable and simple ordynance
Off thynge that doon is is called purbeamce

But loo the processe off Incessiom
In which they been performed selbmyngly
So be the symple disposicion
forseyn off god be for ever eternaly
loo destine been called selbly
So al that ever is endur destine
yt muste cel endur purbeamce be

*q' hie immut qd
aliqua sūt media
inter providencia
et fatalem dispo
sitionem.*



And yet to this self destme also
And to the same pur beamce bothe
Omn thynge been subiet that been y doo.
And after this q shal declare to the
which that with standeth destme for sothe
And sim to good aprochen so be lobe
That orde destmal they passe above

As dibeus compas sp on a poynt pght.
Sp on the centre twynnyng al aboute
The ynnermest compas to thy sight.
The which amexeth the centre is with onte
A centre hole it seeme it is no doute
For thou shalt seeme it meebe nonht a dele
Aboute the which so meebe al the whele

But loo this uttermost circumference
That to thy sight is largest in compas.
As for to knowe it be experience
And which that nygeth to that myddil plas.
Off the centre in his trewe compas.
Compressed next to that simplicitie
He meebe nonht a del as seemeth the

*T' illa res que magis
distat a deo et magis
disponit ad diuinam
fortuna et que minus
distat a deo forcius
stabilis ab omni
motu fati.*

The lich resonn he that furthest flitteth
Out for the sovereyn thought off god on hy
To destme the fastere he hym knetteth
And yf he can and wele aproche ny
The sovereyn centre god entently
The more he standeth in freedom and in ese
That destme shal litle hym disse

Right as distons ne may no thyng be mete
On to intellect off manny's mynde
Re thyng that is to thyng that is be gete
Re a litle stonde to thyng with outen ende
They be not lik in worthynesse of kynde
But as the poynt off the circumference
Between hem is an huge difference

*¶ Ordinacio dybma
ora rex alat. ora
renobat. ora refectum
fit ad finem cursum.*

Right so this fatal mutabilite
That allway is so full off variance
Referred to the hye simplicitie
Off the stable/soberayn pryncesse
Which that the hevenes/han in governaunce
He meeth with sterre/tempereth elementes
Transformynghem be entrecchangementes
And al that nature dooth on erthe breede
Which that be deth/shal turne down eftsoone
Penellyng hem/be fynytes and be sed
He seeth also the werbes that ye doone
And fortmes/he governeth enerychone
Constraynyng/With an insoluble bond
Off causes which/mowe not be withstond.

*¶ Persuadet yora
de necessitate obe
mient.*

And sith these causes/passen from so hye
A ground as pryncesse in variable
Than may I sey wol weel and soothfastly
That neede must it be in transmutabile
That governaunce/must be profitable
Whan this symplese/off dyvne thought
Ordeynen so/which that faulen nonht.

+

Thus in a certeyn ordre/sooth to seyne
That stedfast is/and may not faile nebere
And but this ordre/governe and refreyne
These worldly thynges/which that
Wol soone they sholde flette and dissebere
Flitting as a thyng/off no balour
And waveryng so/with outen governour

*¶ Propria natura rex
semper disponit ad bonum
quia nihil fit propter
malum quia maxima pars
semper querit bonum
vel apparet eis bonum.*

And thowt so be/that we may not be holde
The causes/off this disposicion
Be so the skilful/ordre as he shoulde
for why we been in perturbacion
It seemeth be errour/and confuscion
Yet is it dressed/and we understood
And weel disposed/every del to good.

The cause off evil / is no thyng hevily
 performed / off the hevste man that is.
 For as I have declared plenevly
 They seeken good / but they been led amys.
 Be evron off thyn olbne wrecchidnesse
 For why that ordre / which that dooth procede
 fro sovereyn good / may nought hem myssede

¶ Quid per ad cog
 nostend qm qd
 boni substant malo
 et mali bono.

But on to this / peraventure wyltoll say
 What confusioun / may ther therse be
 With goode badde / indifferent al day
 Roll have they welthe / and noll aduersite
 wold that they love / noll that they wolde fle
 But wyltoll tolde that men be noll so wyse
 That every thyng / must be as they desyse

As whom hem lust / to ynge goode or badde
 Off be tray fore / it muste needis be so
 In manys doom / wold ofte dystord is had
 For off this / I may wel deemen so.

¶ Quid hoc ditor
 dant in indicis de
 bonis et malis bonis

That he is worthy / myght payne and wo
 And this wile deeme hym worthy thowt and meede
 But yet the oon / must be desteyned neede

But late be gramten heere / that ony wight
 That goode and badde / may hevily dysterne
 Roll trobestoll / that they be off a myght
 For to enserche / the ymermost heet ne
 Off mannes soule / and al his thowghtes lerne
 And cleerly ther off / knollen every do wte
 As they been heer / wout off bodres heer wth onte

¶ Quid an qm
 poterit indicare.
 asserime de bonis
 et virtutibus sicut
 de complexionibus
 et dicit q non et
 point consan.

As for to ynge / here attemperwe
 Off diversite / off here complexion
 As weth wondreth / every creature
 That knollbeth nought / be cleer inspection
 The kyndes / ne the disposicion
 Whi these acorderth / wth thynges sbeete
 These othw muste souwe and forlete.

*¶ Dicit qd medicus
non miratur quia
uomit temporamen-
tu complexionis.*

And hke folkes/ se we cured ofte
Om oon with sharpe thynges setuly
And these be thynges that been esy and softe
But this the leche knoweth verrily
That seeth the maneer off the malady
Here temperwe and maneer off here hele
Off this distord/ he wondreth neww a dele

And what may be the helthe off thi corage
But honeste and vertu most off pryse.
What sekenesse may thi soule do damage
But unthrift loo and curidnesse off his
But nob what creature may be so wys
To saven helthe and boyden hebynesse
Fronst oon but god/ in certeyn as i gesse

*¶ Deus dicit singul
pnt sibi videtur eis
expedire/ et qz non
stunt causam ideo ad
muram quare sic fa-
cit bonis et quare
sic malis.*

He is the verray light off mannes mynde
That fro the waytynng off his prybeamce
He seeth what is accordant to hynde
Off eberyng that he hath in governamce
And for hem so he maketh or dynamce
To eberyng as be longeth to his helthe
Whethur that ye deeme it wrong or ellis thelthe

*¶ Plures in deo
operatur rectissime
bonis snt attenti pnt
ignorantia cause.*

Chan is this wondur noble to yow thought
And merveile off this ordre desimal.
Whan god al konnyng hat that werk brought
yt stonyeth hem that knoweth nouht at al
For sothe mannes knollyng is wol smal.
And manys resoun litil may dyspyne
Off thynges in the sovereyn thought dyspyne

*¶ Depms ille que
hanc credunt esse
mysticam in conspec-
tu dei est manifestus
q. lucanus.*

Paraventure/ thou wilt deeme off a whyt
That he is myt and trewe in his entent.
Yet in the prybeamce off goddis sight
Eher fallyth al/ another judgement.
And fro thy thoughtes is ful different
loo as lucanus my famlier
Thys in his booke/ wrote in this mater

The cause committe / as Cato iustified
 That was the quarrel off pompeys
 The goddis han / his iuggement demed
 They deemed mst / the cause off iulius
 Wherfore they made hym victorions
 So thynges doon / vnlawly to thy sight
 Yet is it doon / be ordynance off right.

But as yet as to thyn opmable wit
 yt seemeth oburthwart confusiom
 But paraventure / I suppose yt
 heer is a man / off synch condiciom
 That in the doom / is noon distinciom
 But god and man / accordeth al in to oon
 In iuggement / that errour is ther noon.

But if yn hap / so feynt his corage is
 That if they falle / othw than he wolde
 yt sholde hym cause / for to doo a mys
 And forlete / his goode thewes olde
 Be which fortme / myght he no lenger holde
 Wherfore the wyse / despensaciom
 Redardyn / to his disposiomi

And seyn be synch aduersite
 He sholde be moche / aperiured and shent
 Wherfore he spareth hym off his pite
 And yermeth so / as is condement
 That he may keepe hym trewe and ymoccnt
 And this loo fiant in vertu parfitly
 And as a seynt is ioynd god wol ny

Off these the hie / diuine pnt-beamce
 wolde deeme it as for synne and felony
 To put up on his harmes / as grevance
 He wile hym nouht been harmed bodily
 He be disesed / with no malady
 Thys seide oon / off that wisdom was fulfilled
 That vertu hath a seyntes body beldeed

And often when astat off worthynesse
In governaunce is yoken to the wyse
That is to reboken and repress
The vice that is boole encreasen and wyse
And som reherseth in a nothw wyse
And as hym liketh entwchaungeth bothe
Right as is best for hem it is the sothe.

*¶ Q^o Dmex smode
Dens gubernat
hoies fm qd ipi
sunt. rapaces boni
vel mali.*

And som he suffreth soothly to be greved.
Left they a wylde in here welthe longe
And som with sharpe shoures to be neede.
That vertu off here courage ebu among.
Be hse off patience be preeced strong
And he conformed be that exercise
And som be canse off verray cowardyse

Whol needeles off myche thyng they drede
Wher they may parforme sooth to seyne
And this loo is whol hardy in his dede
Presumynge more than he may susteyne
To this it speedeth hym ther agayne
To knowe hym self be experience
And this loo for a name off excellence.

Whol many on with deth he hath it bought
And so he hath susteyned paynes sore
As for example ever to be thanht
That men may seen be thynges doon before
That vertu hath in myght been ebu more
And is nonht harmed be aduersite
But if defaute in men hem selven be

*¶ Virtus non potest
superari ab aliqua
aduersitate*

*¶ Omnia singulis
iuste ebemut.*

Holl rightwisly disposeth he al aboute
And loo holl weel these thynges been do
Who looketh these he may not be in doute
And for here profit whom ther falllet to
For to the wylled that be rydeth so
That now ther han disseise noll here list.
To these same causes molke be list.

*¶ Tribulaciones
quasdam accidentes
aliquando corrumpit
aliquando corrumpit
aliquando punit.
et alio facit timere.*

¶ But when ther been in paynes and distresse
ther is no light that shoneth new a del.
for whi ther wile suppose as I gesse
that alle these paynes were sufferid wel.
And these paynes that these wretches fele
maketh othir wretches for to fere
And off here foule lustes to forbere

And also off here othe amendement
¶ But thynges that fallen listli to thy cheere
yt yedeth men a myghty argument
what they shoulde seeme off these wretches heere
With ther to wretches been familiare
And certeyn I suppose as in this
That god dispendith with here foolhardnesse

*¶ Prota causas quare
prosperitas quas
exerit ne pems fa
ceret.*

for sum men been there paraventure
that been so importune in here malice
And eek so obwithwart in here nature
that neede maketh falle in to vice.
¶ But than this prestience that is so wyse
Agayn the peril off this maladye
Be worldly plente maketh remedye
So this beholdeth on his conscience
Defouled so with synne and enviedhed
And eek holdt great distandemence
¶ Than is be thien his fortune and his ded.
Paraventure he falleth so in dred.
lest that the use off thyng that doth hym esen
he maketh forfeten and for his synnes lessen

¶ Bona causa.

He chaungeth thame his thelves everichoon
hym ferith so his fortune for to lete
And al his synne he forsaketh soone
And these hath lo these worldly wretches yete
To which in sooth his merit is komete
And so depnly the wretche is obwithrolben.
And set at nought as his desertes othen.

¶ Dure cause.

*¶ Dom et pram non
concordant nec p'm
concordant inter se*

Some eke han pollicee and auctorite
Whan that hem leste p'msthe and dystroyen
So that it may be to the good be
And exercise off vertu both to seyn
And to the vylled man a cause off peyn
For right as good and badde dystordeth ehere
Right so the badde hem self alordeth nehere.

*¶ Accusacio constren-
cie pranoz*

And why not sith it falleth every day
That thei dystorden in hem self so
Here conscience p'repreebeth hem al day
And often tyme it falleth that thei do
Som dede that whan the tyme is oon
Hem selven deemen in here owne thought
That better had that dede been brought.

*¶ Aliq' pram con-
vertitur p' tormenta
pranoz*

This p'rovidence if ye it understoode
It wercheth heere a wound to yow herte
The badde that be badde he maketh good.
And fro here vices wounduly converte
For whan the fooler feelith hom smerte
Whan othw breches han hem harmed sore
It falleth that thei haten hem therfore.

And whil they belueth to smych men
To been vylle that ben in charyte
To fume off vertu they resorte a yen
For oonly this is thyng off goddes myght
Right as it liketh hym it is but light.
That badde thyng is good as he deviseth
What good affectes off the badde ariseth.

For why on ordre alle thyng embraceth
And what that fliteth fro this ordynance
Into anothw ordre than it passeth
For in the readme off certeyn p'rovidence
That myght god hath in his gubernance
Eher may no thyng be doon uncerteynly
Be but it have a certeyn cause why.

For in to man only it longeth nought.
 To knowen al his wondrous engyne
 And off the werkes which that been y wrought.
 So be the hye pryncesse dyvyn
 He hem with wordes fully diffyne
 For creature hath that abilitie
 But only this sufficeth it to be.

That god the fustie foundere off nature
 Alle thyng to good disposeth or dresseth
 So forforth that in every creature
 The liknesse off hym self he impresseth
 And for to keepen this loo he representeth
 Alle likked thynges loo fro his governaunce
 Abayding it be fatal or dynaunce.

For why if thou wilt taken in thy mynde
 Off pryncesse that alle thyng disposeth
 Ther is no thyng that thou shalt hadde fynde
 Thou so be that thy wittes so supposeth
 For every thyng with yme it self encloseth
 Som maner off good it is no drede
 Wheroff som othe goodes shole proceede

But now whiler I call the heven feynt.
 As for the werkes off this question
 This long processe hath the fore ateynt.
 Sum swete thyng off delectacion
 Thou askest for a recreacion
 Have tast off this and fere nevere shalt thou be
 Than here for trespender aftur me.

Gayetyn by m.

De bis telfi mura
 tonantib.

Corpora incepta
 nonn curia non que
 runt p semp exacer
 cent fm antiquum.

If thou wilt beholde entently
 With alle cleer myghtes off thy mynde
 The labes off thy sovereyn god on hy
 Up in to hevenes thou myght thy wittes fynde
 Ther every thyng dooth kepe his cours off fynde
 The fere is with aught his alliaunce
 They kepe there her olde governaunce.

Re loo the brighte sonne/ it is no doubt
The colde moone/ letteth nonht a del.
Re vrsa which that meebeth round aboute
The poole artil/ as it were a whele.
This molle ye knolben/ vnder whele.
Thou othe fervees/ meebe on to the west.
Abide ther a boke/ she liketh best.

And sperns theben ferve cleare
loo sthebrith hym self/ before the deul myht
And loo the lufte ferve inafere
he bryngeth men eft dayes lufte.
Bist perdwable conve/ they keeppn vlt.
Thine al dybord/ be entw. change lobe
Exiled is/ fro the hedene above.

This same accord/ off lobe/ be stomdes mete
Attrempteth eel/ the fighstyn. elementis.
That drouhte may accorde with the hetis.
That hete and cold/ may have conbement
And thoug they keepe/ here keendely resistance
The lufte faer/ aligates by ascendith
And eel the erthe/ that heby is descendith.

And so be causes/ off the selbe resom
The sweete flowes spryngen lustily
In the fullt fers somer resom
And so the hote somer synghly
The corn to ryppen/ maketh haply
And so Antymus/ bryngeth forth his blede
Wol lufte fryntes/ folkes for to feede

This same attemperance/ it is no nay.
The vntu so bedeth/ with the up. veyn
Al lybnyng thynq/ it nor. jeth sooth to say
And eft with deth/ turneth hem ageyn
The while sit/ the makere sovereyn.
Welle and ground/ bothe lord and kyng is he
lathe and wysdam/ ynge off equnte

The reames of the world he hath in honde
 So maken it to meeden and to go.
 Drestyng eft he maketh it to stonde
 For thyng that flitteth ever to and fro
 But if that he enstabeliche it so.
 Compellyng it to meeden in to romde
 yt myste needis for his grounde

And for thow dre which most ther observe.
 This love comynge to every creature
 Eobereth for to keepe and conserve
 Thende off good that ground is off nature
 For othwylse myght ther nonht endure
 But love returne hym in to knite.
 Off god in hy that causeth hem to be

q. Prosa dñ.
 q. Indes ne.

P. Now seestow nonht qd she what sheweth here
 Up on al that we han rehearsed now
 Asked what qd she it is wol cleere
 That al fortune is good. **B.** I asked how
 Wol soone qd she that shal shewen how
 Thou understondist weel that this is sooth
 That every fortune lusty is or loth.

Yet been they yoven for an excoercyse
 Off vertu to the goode or elles thine.
 As for a gwardynge in to the wyse
 Or they been yoven to the vicious.
 To pryncethen men that been malicious.
 Or correcten hem off here mysdede
 This is the verray cause it is no drede

And al that evere is inft and profitable
 woltoth nonht hold it good
 For why it sheweth verray resonable
 To that han rehearsed heet y wys.
 Off prynces and destine or this.
 wol firmly your sentence is fnet.
 But sey me as thyng if yoll libeth yet.

As ye han put befor a litil ere.
 Accounteth fortune/ now in this degre
 ye seiden that a vnde comere.
 Can nonht be leede/ ne wole it nonht leue
 And wherto shal I speke/ off that mateere.
 Parde this speche off folk is used wyde
 That evil fortune/ to som men doth betyde
 And wyltoll qd sothe/ that be myhe neere.
 In to this comere used speche than.
 Left hem seeme/ that ther go to fere.
 Aboven al the comon life off man
 As liketh yow/ and she be gan.
 wyltoll nonht deemen/ good that dooth approben
 q seide yes/ that myt so neede alooben.
 Now al that vertu/ is aforsed by.
 Or ellis that corredeth/ om dede
 Ne dooth it nonht abailen. yes qd j.
 Than is it good qd she/ with outen drede
 In sooth qd j/ this myste I guante neede
 But this qd she/ to tho doth apparteyne
 That wounded been in vertu soth to seyne
 That taken batailes/ with mych adventuere
 withstondyn hem/ with myghty patience
 Or it belongeth/ to the creature
 That han lad here lydes/ in insolence
 That so to vertu/ dooth here diligence
 Ther to enforced/ be adversite
 And this qd j/ may nonht denyed be
 But whan qd she/ fortune off lustmesse
 To goode men/ is yoven for here meede.
 Ne it onht badde/ whil thei it gesse
 q seide nay/ wol rht thei wolde it vede
 That wiche is good/ with oute drede
 And what qd she/ whan fortune in gresshons.
 Be stowed is/ up on the vicioune.

To payne hem for

*¶ Conclis non credit
q' aspera fortuna
fit bona & semp. B.
misa.*

.p.

*¶ Conclusio sub
lissmo.*

.B.

*¶ One tange q' one
fortuna est bona.
bona bonis et mala
malis.*

To payne hem for here synnes rightwisly
whether wil thei it deeme good or ellis nought
for good wil thei nought iugen to qd 1.
But brechidnesse the worst that may be wrought.
Behold qd she nolde wher thou art brought.
For now sheldes this what are oppoun
forth with a wonder merveilous conclusion

asked what *.p.* it seeth heer qd she
that she han confessid plenerly
loo that thei may no dilled fortune be
to tho that han vertu parfitly
Or to tho that han out entres thei by
Or tho that doon in vertu first begynne
to vertu so converted from here synne

.B.

.p.

And tho that dwellen in here dillednesse
what fortune that hem falle wele or wo.
it is mysheef to hem and brechidnesse
in sooth qd 1 it seeth weel thei to.
Thouh no man wil grante yet it is so
for whi she seide a wis a parfit man
he holde nought to sore gynache than

Whan fortune as a foo dooth hym asayle
ticht as a man strong sholde hym nought disdeyne
Whan that he heerith rymons off batayle
But theroff sholde he be ful glad and fayne
for mych distresse a mateer is certeyne
for to conferme this oon in sapience
this othir in estaat off excellence

For than the name off vertu he useth right.
Al only whan it stant in this degre.
What it enforceth hym off propur myght
To be nat benygnyshed be aduersite
And thouh that encrece off vertu be
Belongeth nought to lede a lusty lyf
with every fortune have we to take styf

And bataile/ Gondw Sharp and keene
loof godd ye can yoll/ keepe in distresse
To sette your self/ in a myghty mene.
So that here forwes/ no thynge yoll expresse
ye that ye be nonht/ be here lustynesse
Corrupt for al that ehere these men ariseth
Or his be thyn/ felate despiseth.

And shal no meede/ as for his labow take
for in your owne hondis/ it is pyt.
your propur fortune/ which ye wil it make
for if it seemeth so to your wit.
loo exerceise/ off vertu yebith it.
Or ellis yoll converteth/ fro your synne
Or pmisseth yoll/ that dwellyng be ther yme.

*Thetyn by.
Bella his ymme
operatur amms.*

O Ameycon/ the begom off heleyne
A batail heeld/ off thres thyres fybe
So he destroyed Troie/ and gat a weyne
The same heleyne that was his br. ethu wybe
But whan he feist/ gan sterve hym to that stybe
hym lacked wynd/ to seile by on the flood.
And soone he konht it/ with his doughty blood.

And so he made hym selben pyteles.
In sacrifice/ he slough/ his doughter deere
And also whan that noble Vlixes.
had seyled in the se/ wol many a yere
he weeped his meyne/ with a woful cheere
for poliphemys/ daryng in his deme
So feerly hadde/ deuoured al his meyne

But Vlixes/ wol waully gan espye
whan that poliphemys was on slepe
And secretly/ than putte out his eye.
And poliphemys/ tho he gan to lye
for angur and for malice/ wauld and weepe
wher off Vlixes/ was ful blithe and glad.
In vengeance/ off the harmes that he had.

*¶ Hercules totu
mundu peragunt.*

And hercules gat hym a worthy name.
He laboureth which hard were and grete
loo first the pronde Centaurs made he taame.
The hyom fees out off his skyn he gate
And Xyras with arrows eek he shete
And golden apples with the dragon kepte
he gat whil that the cruel dragon slepte.

And cerberus the foul hound off helle
A treble cheyne he bond hym ther with wol fast.
And Diomeede the treant fees and felle
he made his hors debowen hym at the last.
Up on the serpent ydra fees he cast.
And so he brend hym in to ashes colde
That to no man his benym noyen shoold.

Whan Achilles made hym self be craft.
Up to a pole with hercules to fight.
Whan hercules his hornes hym becraft.
And fully hym dispoiled off his myght
Achilles in to a rydeer wist.
for shame hym leep and heeld hym selven there
And on the lond he dwiste no more appeere.

Antheus.

Eek Antheus the treant off lylly
That the groundes his myghtes wolde venelle
This hercules hym slong ful manfully.
Up on his brest and to the ground hym threelle
And eacus eek the theef that was entwelle
he slong and Euanderis we he pesed.
And so his herte was wol meel pleased.

facus.

And oow this he sloth the myhti boor
with foam off whiche his shuldres marked were
Whnt than this labour farthermore
Was than he on necke heben bere
And off this labour he desied there
The hebene for to haben to his merde
he myhti men off this now taketh heede

¶ Conclusio.

Doth hasteth noll the hie wey to wende.
Riht as ye may be this ensample see.
Ye mce men and mased in your mynde
Whi nel ye fisten a pen dner site.
With vertu sith ye may so sekur be.
Who so m erthe hath the victorie
he shal to the hevene on hie.

Explicit liber Quartus.

Incapit liber Quintus.

¶ Jam ne regitur.

Whan she had seyd she gan here selven hie.
To othw thynges dred for to be.
Yowre noble exortacion qd i.
Wol digue it is off hie auctorite.
But yet whiler ab i remembred me.
Ye freken off diuine prestience.
How gaud it is q i have experience.

And al belapped With demaundes sele
Encomberous to every manys wit.
Wol brigons is that mateer With to dele
But noll i pray yow that ye sey me yit.
It hap be onst what maneer thyng is it
I preede me qd she to paye my dett.
Off thynges whilere q the belifit.

And for to sette the in a vedy way.
So that thou myht retourn me in to thy londe
This mateer that thou asked sooth to say.
Thouh it be good to knowe and vnderstonde
loo yet this purpos that we han on honde
Sumwhat is in pertment ther to.
And ferthermore is to drede also.

Left off thy labow that thou feynt and fayle
And for thy iorne that is ovr goon.
And lest thou suffisest nonht to thy trawayle
To that thou hast heer aftur waid to doon
Re drede the nonht qd i let me alloon.
For this shal be as a tyme off veste
To heere off thyng that me deliteth meste

And namly sith yowre processe al abolde
 Be disputacion so formally
 Concluded is it may nonht be m doctre
 Off ye Willen menden synghly.
 First as thou wilt god she so wol y.
 And she gan to declaren in this wyse
 What ewe he be god she that syl deuse.

That hap is synch a thyng as shoold be falle
 With outen cause or stile or gobernamce.
 Than sey y this hap is nonht at al.
 But as an ydil name off baulamce.
 Sith god hath set al thyng in ordynamce.
 How shoold ther thame on place be
 To be chyn thynges off Encertepte

For twelbe y nonht this sentence hath been holde
 Loo that ther may no thyng be do nonht
 This nedithseyden neber oon off these olde
 Off oon beynmore al thyng must be wrought
 Yet this was nonht the conceit off here thocht
 Thocht all thyng have a makere principal.
 They meebes off subiect material.

For that ye putte as for a foundement.
 And that hath every resom off nature
 Than wil sellen deel and consequent.
 This may cosayben every creature
 If any thyng were doon be adventue
 With oute causes wher off to proceede
 Than must it come off nonht it is no drede

But sith this may nonht be in no maneeve
 Than hap may nonht be clepid sibuly.
 Sith as we han diffmed now whilere
 What is ther than no maneer thyng god y.
 That chance or hap is clepid sibully
 Or synch a thyng is to folt unknolbe
 Wher to this name belongeth as they wolbe.

P. Yes loo myn Aristoteles / qd she
With yme his booke off phisik naturel
In short he sheweth what thynge it shoulde be
Whol my the stile declareth it wol wel.
A. And how qd **P.** loo this is everidel.
Qd she that writeth Aristoteles.
Off this matere / I trowe it is no les.

As often as ther is a werk y wrought
As for a certeyn purpos off entent
And thame off othw causes / on be thought
Be tydeth othw theyes / than was be ment.
loo hap this may be cleped / servaunt.
And if it lust a man / to delbe his lond
And had ther yme / a summe off gold he fond.

Off mych a thynge / men deemen selvely
loo that a sodeyn adventuere it is.
yet com it nonht off nothyng / nonht for thy
But propre causes / there be fore y wys.
The concause / off the whiche causeth this.
But for it fel on bar / and on be thought
yt seemeth folk / that hap it hath y wrought.

For bnt the tyhere / Dolben had his wound.
And eek the hedere / put it in that stede
Thon may wel seene / that gold had nonht be found
As in that manere / wys it is no duede
The causes been / off adventuere dede
Whan that they meete / and been assembled so
With certeyn purpos / to be do

For he that dalf / ne he that hidde it there
Purposed nonht / thon myht suppose it wel.
That gold to have be founde in that manere
Be noon off hem / ne thouht it nebu a dele
But wist as I have seyd / it so be fel.
That they in that same place / that they it hidde
That othw dalf / and fond as it be tydde

Roll than in short to make an ende off al.
To sette a smal diffinicion
Soo hap is synch a thyng as dooth befall.
No thyng purposed off entencion
Where diuers causes maken bmon
In thynges that for smythat were or brougt
But on to that that is be falle off nonht

But this buesthual or dynammce
Which that the Welle hed proceedith fro
Off the hye dygme purbeamce
With odyen whiche ther may thyng be do
That maketh the cause concurrenne so
That alle thyng disposeth beendely
In propre place and tymes certeynly

*¶ Meten pmm.
¶ Enpna d. thi
mene.*

Onyes and es Enkrates hyngzen bothe
Out off a wyg stones in armonie
Out off a Welle hed to sepe the sothe
Wher men be wont to fichte wondurly
In flit ther harmen hem that sellen my
Here sharp dartes fichen in here brest
So whan ther flien here fces they wopen mest.

These ryberis botge beeth disioyned soone
And remen in to dybers stremes gyete
And after that they fallen in to sone
Wher that they in a nothw place meete
The shypes rhamme and stockes that ther flecte
In either off the ryberis down a long
It happeth that they meete ebu among.

This watu thne emplieth and be lappeth
Thne meebing many chammces fortmeel.
But off that shelothing eithe it so be lappeth
Which that is watu sweete white it wel.
That flitting ordre redlyth eberidel
Right so is hap enrellid as yedeemeth
But nonht for thy a certeyn labe it yemeth

*¶ Prosa secunda.
Admirabilem
inquam.*

O this god / Wol weel accorde I can.
And that ye seyn / may it weel beleeven.
But in the ordre / off these causes than
which that so seyn / to gedres cleven.
This wolde I seyn / if ye coude thebe or preeben
yf in your choys / is any liberte
Or ellis that in this cheyne off deserte

P. Confreyne the al the meebynge off your wit.
O god for sothe / than were it al amys.
That wele I shewen / and cleerly preeben it.
For why no kynde / that resonable is.
With outen liberte / may be y wys.
For alle thyng / frendly reson I se may
To deeme and disterne / it mys no nay.

And be hym self / he knoweth frendely
what thyng is to desire / and what to fle
And what thyng / that he deemeth varyly
And wher thy is desired / for to be
That thyng loo seeth / and desireth he
And what he getteth / for to be for sake
That wole he leuen / and the othw take

Than every thyng / that reson hath certeyn
Off wil / and myl / have liberte ther to
But al y lik / in sooth wil / not seyn
For why dyvne substances foriden so.
The judgement is bounde cleer off tho
Here wil is moorn / her wil is so prest.
And speedith to al thyng / that hem liketh best

But most in freedom / is the soule off man
Whan he is set / in contemplacioun
And fully reachen / off his thoughtes can.
In hye dyvne speonlacioun
And lasse yf that his occupacioun
Off worldly thyng / distracteth onght his mynde
And lasse whan fleschly bondes dooth hym bynde.

He hymmeth thame/ to wepen Dul and Derf.
Off that birthright clowde off ignorance
Off ful affectiouns/ thin is he ful.
Encombred With the vice off inconstance
That troubleth With angursh and grevance
To which when he consenteth in his wit
In servage than hym selve hath he luyt.

In maneer off his propre liberte
A cartyf is he comen/ off conscience
But never the lattere/ he that al may se
As be his hye/ eternal prestience
Alle thyngs goberneth be his excellence
And heerith and seeth/ every thonght and dede
And so he wole/ disposen for here meede

q. yet in m.
p. nro clain. lu
mine p. heb. mel
h. flm. cant. oris
h. o. l. z.

The noble poete/ homymouth Omeeve
loo off the some smyth in this wyse
And seith for all his bryht beynes cleere
The se and lond/ may nonht suffice
To percer thour/ so may the nonht suffice
Off hym that hath/ the wide world brought
The heby erthe/ with standeth hym rht nonht.

for seer and my/ al thyng he seeth a noon
he mys nat let/ be clowdes off the myht
for al that is/ or was or shal be doon
At onys is it/ al before his sight.
With he allone/ with his beynes bryht
So alle thynges/ may be hold and se
we may weel seye/ a verray some is he

Seyde q. thame/ a bettere donte noll
Confoundeth me than dede be fore y. wep
P. Off what qd. she/ av. toll in donte noll
A. Rolt rht in sooth cometh/ q. shoot what it is.
wol hugely qd. y. repm. neth this
That god may tholde/ alle thyng er it be
And that our wil/ may stonde in liberte

Seth god befor/ seeth al that shal be do.
And his sight/ loo may be descreybed nonht
Off verray fore/ than neede it myght be so
That prestience hath seene as to be wrought
And furthermore/ al erthly thyng insonht.
Off ebery wyght/ he knoweth pleyerly
Than is no freedom/ in our arbitry.

For whi ther may nethyn be thowht ne dede
That prouydeance be for/ he seeth it al.
He sayleth nonht ther off/ it is no drede
But al that euer he woot/ be tyten shal.
Al that he seeth be for/ it myght be fal.
And if it may be falle/ othw wyse
yt has not seyn be for/ as y deuyse

Than shal this be/ no verray prestience
But as an vncerteyn opynion.
But sekyngh this were a foul offence
Off god to feelyn/ that conclusioun.
And som men/ weenen/ that this questioun
may been assailed thus/ as they beleeeve
But here resones/ can it nonht appreebe

Loo thus they seyn/ a thyng that shal be tyde
Be tyde nonht/ for god prouideth so
But god that thyng/ comyngh dooth prouide
And seeth be fore/ al thyng that shal be do
And thus aynward/ shoulde the cause go
That god forseeeth/ this thyng that shal be wrought
But yet off neede/ it shal be tyde nonht.

They seyn also/ that thyng that shal be falle
In goddis sight/ prouided it is neede
Loo this answer/ assoileth nonht at al.
This brigons questioun/ it is no drede
Only to this entent/ it dooth proceede
Loo off the dyuers thynges/ ten quere
Which off the/ the cause off othw were

Whether that the prestience off god allone
 So causeth thyng to fallen needly
 Or ellis thyng that needis shal be doone
 Loo causeth prestience off god on hy.
 This is no berray answere sekuly
 To that that I entende for to shew
 But noll for thy my purpos stondeth twelwe

I noll eke it stonde off this ordynance
 Whiche that off these causes othw be
 A thyng that is for seyn be purbeamce
 Off neede it muste be tyde as seemeth me
 Thow it be so that this necessity
 Be be nonht cause off this prestience
 As in effect ther is no difference

As if I sitte and thou supposist it
 Than needis sooth is thy opynion
 But thow my sitting is nonht caused yet
 And needful off thy estimacion
 And wist so and thou twine by and dom
 If thou supposist sooth off that I do.
 Eek off necessity it must be so.

Necessite than must be in bothe
 In to that point loo heere we ben brought
 In me in sitting and in the off sothe
 Yet wostow wel therfore ne sitte I nonht
 For thow wist so supposist in thy thankst.
 But rathere thus be cause that I sat
 Loo thy opynion was sooth in that.

Than is this twelthe caused off the dede
 And eek in bothe ther is necessity
 Loo in the same wyse we may procede
 Off purbeamce in sooth as seemeth me
 For cause these thynges shal heer aftw be
 For why be purbeamce he seeth it al.
 And yet therfore ne dooth it nonht be fal.

yt nedw the latter/ al that shal betyde
Off god it is/ provided needly
But eft a pen/ al that he dooth provide
Off neede it ne dooth/ befallle sekely
And al the freedom/ off owre awtry
loothis suffiseth/ to dystroyen clene
he sheweth wel/ how masedly we mene.

That adventuere/ off thynges temporele
Shoolde his eternal prescience
But this were wight/ myce thynges to feele
with reason hath it/ no condescence
For it wolde feeden/ off here evidence.
That thynges passed/ many a yeris seyn.
Sholde cause god/ that owre sovereyn.

As if I knell a thyng/ that present is.
Whil I knell/ needis is it so.
But so a thyng/ that shal be aftur this.
If I knell/ off neede it mote be do.
It sebeth wel/ we may nonht to ther fro.
And so my purpos may be remeeded
That thyng present/ we may nat be eschewed.

For if I deeme thys/ off a certeyn thyng.
And it not so/ it is no questioun.
Nonht only is/ that consent no comynge
But errour off a fals opynion.
And wondur fear/ is that inspeaoun
And dybere fro the trouth/ a suppos.
But who can save it/ with a better close

For if ther shal/ a certeyn thyng be wronht
And shal nat fallen/ off necessity
But is uncerteyn/ to be tyde or nonht
yt is knolle/ to been as seemeth me
For knollyng so/ with falsnesse may not be
yn no maneer/ commened ne dysseybed.
But been it myste/ that knollyng hath consaybed.

And other wyse / may it nonht be doone
 For loo that is the verray cause why
 That in a knowyng / errour is ther noon
 With trowth the same / stondrth needfully
 And knowyng / comprehendeth verraily
 What thame abaileth / that ye been aboute
 How knoweth god / al thyng that is in doute

For if that god / a certeyn thyng debyse
 For to be doon / that no man may eschewe
 And yet it may / be tyden other wyse
 A persons errour / heer off wilther selbe
 That goddes / iudgement / shoolde be intrelle
 And so off god / owe hys sovereyne
 Wol felonous / is this to thynke or seyne

And if he knoweth thynges for to been
 So that ther may / be tyde indifferent.
 As be or nonht be / than can nonht seyn
 But this is / an uncerteyn iudgement
 The prestience / off god omnipotent
 What thyng is it / I can it nonht defende
 That may no thyng / in certeyn comprehend

Than shoolde ther be / no maner difference
 As seemeth in myn estimacioun
 Be there the gre prestience
 And twisies / diuiniacioun
 Off whom / Ovide / maketh mencion
 What eue / I seye / it shal be falle
 Or ellis nonht / be tyde attalle

What better shal this proueaunce be
 Than is the opynon off manyes wyte
 That deemeth thynges / in uncerteynte
 And so uncerteynly / be tydeth it
 Wher alle thyng / he must beleeben yet
 That god is verray / Welle and sek / fromde
 In whom no thyng / uncerteyn may be founde

¶ Ecce opinio erronea Than every thyng in certeyn shal betyde
That is before leyn in his purveance
Than is no liberte in manys syde
Be in oure chesynge is no chesfance
Whyme thougt may have no variance
With outen errour he with holdeth al.
And byndeth us to thynges that may be fal.

And have ones fully geten this.
He may confesse who that taketh heede
A manys lyff in what myscheef it is.
And fowdeth evere and hedynesse and drede
Whi sholde ther any man vessay be meede
Or any synfatom be put in peyne
Al this wile seeme but a thyng in beyne.

With be no wilful meekynge off here gost.
Off be liberte they nonht deserbed han
And thynges that now be commendit most.
As verray wrong they must be deemed than
For vertu to rewarden any man
Or pmysshe any wilked skilfully
Here neythur han deserbed skilfully

But necessity than hath refreynd.
No thynges that off certeyn must be doon
Than vice ne vertu be but thynges feyned
Be in oure werkes merite is ther noone
But an indystrcet confusounne
Ther is no thyng that Gods may be wrought
With alle thyng in ordre is brought.

Off purveance ne in to manys wit.
No thyng is leful and oure vices wood
loo kn to god ther been referid put.
That verbay anctow is off alle good.
And furthermore yf that errour stood.
What sholde we prepen any thyng or trest
Whan we no thyng geten that be lest.

yf al that eue / We come desire or say
 O certeyn ordre / Swerid Emptith
 Than wherto sholde we hope onlt or pray
 With pnce / faileth not nor flattereth
 That eue thyng / so at a certeyn ptteth
 This onlt marchandise / is buyed than
 That ised is / betwene god and man

Prayer and hope / shold be unprofitable
 But with the price / off mst humilite
 We gete off god / a meede measmable
 For onlt that hath eue the maner be
 That eue man / may han habilitie
 With god to speke / And myke hym to that lht
 That perid may not be / With mannes lht

He verray reform / off oure prayer meede
 To hym we been / comyned verrailly
 We fore or thame / We gete that we beseeke
 And we shol assenten truly
 That thyng to come / must falle needly
 This hope and trust / which we speken befor
 yf thyng off nonht / and al oure labour lorn

How sholde we thame / In to that pryncce aboue
 Approche or be lnt / be ony mene
 yf that we may deserue off hym no lobe
 And al oure labour / is nonht wor th a bene
 But al mankynde / stont disioyned clene
 And fro here god / departed allwey wrong
 Right as whiler / ye seyden in your song

¶ Yet in m.
 ¶ One na decore
 federa rem.

What maner cause / off wondur distordamce
 So hath disioyned / thys in this manere
 Our liberte / and goddes pnce
 That neyther may / to othw myken neure
 What god this bataile / hath devised heave
 Be wene two tronches / heer off have wondur
 That sooth y nonht / been whil ther been a wondur

But loo they may nought be to gedw set.
And yet disorders in trouthes is ther noon
For certeynly they be to gedw knet.
But manys goft that so is odu goon
Enclosed thine with flesh and boon
That so oppressed hath here feer lght.
That she may nought lesten by her sight.

These sotel knottes to behold and se.
And fleschly bondes dooth it so oppresse
But who so fervently desireth she
She notes for to fynde off soothfastnesse
And that she seeketh so with byssnesse.
Woot she nat that here selve knolth it.
But who desireth knolth thynge to write

Who may desire and knoltheth it nought
If he ne knoltheth what seeketh he so blinde
Or who may seeke that is nought in his thocht
Or if he seeke how shal he it fynde
Or how shal he be thynte it in his mynde
How may he knolthen when he fyndeth this.
And wot nought off what maneer foune it is

¶ De Ana.

When that the soule is sool and separate
Beholdyng on that sovereyn thocht oonly
Then may he se that noll we may he nat
Alle thynge in somme and also singly
But noll she enclosed bodily
Som party off this sight she hath forlete
But stryckly she hath it nought for yete

For why the somme she holdeth as twolve
But nought so every thynge in speaalte
He thame these trouthes holde knowe
For al ne knoltheth he nought thou may wel se
He alle the trouthes forgotten hath nought he
For yetyn thynge if that she may it fynde
To putte it to the tresour off here mynde

Of the seyd thame

Proposa m.
Cum illa setus
inquam.

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166
He seide thame / this is an old compleynt
And a wol combrme / ofed questiom.
To marons tullme / it seemed queynt
Al be he book off diuinauon
he hadde there / with wet occupaciom.
And off thi self / wol ofte it hath be songht.
And noon off yow / as yet ne fond it nonht.

So sufficiamly / ne habe not declared it
And sekely / the cause may this be
loo that the distore / off manys wit.
may nonht atteyne / to so hie degre
To gnggen off / that hie simplicitie
The which is in dispyte / purveaunce
he me nonht soothly / off that insuffaunce

And if this myht / be thonght be comprehendid.
Thon sholdest be neww a del in dorte
But at the laste / I hope / I shal amende it
yf that I may my mateer bryng aborte
This errour off thyn herte / to boyden onte
But first / wele / aborden and dyspreben
Conceptis / whiche ye to this errour meeden.

Questio.

But first / I aske / the the cause why
Thon holdest this reform / nonht effectuel.
Off hem that shelden / that our arbitri
Aligates in his freedom / stondeth wel.
With prestience / constreyneth neww a del.
We needy thynges / which that shul be doon
But is contingent / for to be or noon
I
loo makest thou / any othw argument
Off thyng to fallen / off necessity
But donly / for that god omnipotent.
So knoweth that it shal here after be
yt may nonht be / In doon as seemeth the.
And yet this prestience causeth nonht
The same thyng / off neede to be wrought.

That graunted thou Whiler if thou habe mynde
Whi is it thame that voluntary dede
Do is constreyned to a certeyn ende
That thyng to come must be falle neede
But that I may the to the contrary lede
So se what followeth heer be consequence
I put this cas ther were no prestience

¶ Wil thame thy argument adaperen onght
The which in prestience thou graundest so
That thynges which off fre wil sholde be wrought
That ony neede compellith hem ther to
Thou holdest nonht wolbe this *B.* I seyde no
P. Now sette yd the prestience a reyn
So that off neede it dooth no thyng constreyn

Thou standest absolute the same wil.
Good in his liberte this Gostolk wel.
But I suppose thou makest me this style
Thou prestience ne cecith ne bu a dele.
Thyng for to come in stomdes temporele
Thou seist it is a verray signe welbe
Off thyng that muste as necessarye selbe

¶ Right so thou myghte concluden as be this.
Thou that ther were no prestience at al.
The thynges which to come after this
So must it necessarily be falle
For only every signe shalbe shal.
A thyng that is that after shal be seene
But yet that signe maketh it nonht to beene

And if that prestience a signe were
Off every thyng that falleth needis cost.
For first it needith to be to shewen heere
That no thyng falleth but it needis most.
And if it is nonht so than wel thou wost.
That signe may ther noon be verrayly
With othen a thyng be tokened ther by.

But to conferme fully al aboute
 And sooly to insteigne our entent.
 We may nonht seeke signes off with oute
 To seeke be in a foreyn argument.
 But off the causes ful convenient.
 And necessarie be hoobeth be procede
 yf that we shol in oure purpos speede

But thus thou wilt replien ther ageyn
 How may that thyng nonht falle seystoll me
 Which that provided is and so for seyn.
 He purbeamce heer after for to be
 Astamce that y fonde noon othw so
 But thyng that prestience doth provide
 He wolled that it were to be tyde

But rathere this entente for to preebe
 That thouh a certeyn thyng be falle so
 Off purpu hynde yet as we be leebe
 So was it nonht necessid to be do.
 This lightly myght thou vnderstonde loo.
 Hol many a thyng is soget to thy sight.
 The while it be foreyn be present right.

As when a chaar is rebld redily
 And how it turneth we beholden wel.
 And so off othw craftis selbyngly
 Dooth my thyng these crafty men compelle
 Or my off his werkis canst thou telle
 yf that thei be constreyned to be wrought
 A seide nay thei been compellid nonht.

W.
P. In ydil were the craft off my man.
 yf every thyng were ured for to meeben
 With thynges whil thei been the seide than
 Been nonht coart to be thou wilt beleeben
 loo be that same resom myght thou preeben
 That been for the same thynges be
 Proon for to come off necessity.

Wol many a thyng / shal be it is no drede
And is to comen / it seith wel be this.
That truly is absolute off neede
I tolde that no light / thyns wil seyn y this.
That ony thyng that noll present is
Shal nought to come / on to the tyme it fel.
Thonk they be for / off god were knowen wel.

¶ Conclusio p^m ex.

In sooth yet be they freely to befall
For nght as verray knowynge and science
A present thyng / compelleth nought at all
Nght so it stondeth / eek off prestience.
As thou may se / be hit conuenance
Thonk god this thyng / to comen dooth provide
Yet is it nought compelled to be tyde

But loo off this / thou seest no doubtest thou
With thynges which / that shol heer after bene
The nought to comen / as necessarie noll.
God is that thyng / for seyn thou canst not sene
It seemeth the / that this dissoneth clene
So for seyn thyng / it mooste needis selve
Necessite / thou canst it nought esthelte

And if necessity / shold be forfendid.
loo for seyn is / ther no thyng truly
He nought be knowynge / may be comprehendit.
But thyng that muste / be tyde verrily
And yf ther onht / be tyde certeynly
And is for seyn / for certeyn as it were
Thon seest no verray knowynge is ther heere

But as a deyl / and apmable thyng
And for to troulwen / othwylse or gesse
In verray sooth / this clepist thou no comynge
But a supposynge / off instabilnesse
And loo the cause / off al this errour esse
That ye consayden / thynges as we tolben
Off nature off the same thynges knowen

Exemplu.

But in contrarie wise it stondeth right
for every thyng that knowen is be wit.
It is nonht knowen be the propri myht.
But his myht that comprehendeth it
As be ensample myht thou feelen yet.
For off a thyng that round is beuily
loo sight and feelyng knoweth diuersly

The sight beholdeth the forme from a feer
Attones comprehendyn every del.
But he that feeleth is comyned neer
On to the compas for to knowe it wel.
For al aboute the sides myht he feel.
And al that roundnesse so he knoweth than
loo diuersly knowen is a man.

The comon wittes quene off witts onte
ymaginacion is an othwylse
And reform othwylse it is no doctre
Intelligence yet passeth alle these
Euerich off hem so as they may suffice
Here comon wittis knowen nonht at al.
But foormes off subiect material.

ymagynage al only comprehendeth
The forme off man as in materialy
Besom that asoben this transcendeth
Off manye beende he yngeth singularly
Witts vniuersal sight wol so telli
But alle these yet passeth intelligence
As be a sight off heere excellence

He passeth al above these beendis heere
The compas off the vniuersite
And he beholdeth in the example
The myron off the hy ete mte
The forme off man in his simplicitie
But it is to taken heed in this.
That ilke myht alway that hyere is.

So al the lalbe/ comprehendeth wel.
But ther ne moche/ asende nonht agayn
To knolbe and comprehend nonht a del.
Off tho that been aboven sooth to seyn.
For comon wit/ ne may not by atteyn
The thynges which been in material.
He may consayde/ nebu a del attal.

Re further more/ thymagmaciom
The vniuersal beendis may not seene
Re resom may nonht haue inspecciom
Off formes/ which that pure and symple bene
Intelligence/ comprehendith clene
And as it were/ beholdeth from on hye
These formes he consaybeth plenevlye.

Consayding thame/ this forme pryncipal.
He yngeth aftur/ al that is in man.
As he hath in example/ all
Conserued that noon othur may ne can.
The vniuers of resom/ knolbeth hethan.
And also formes ymagynynge
Bet material sensible thynges

And resom yet in this/ he useth nonht.
ymagmaciom/ ne comon wit
But with a sotil smyrynng off the thonht.
Whol formaly/ so beholdeth it.
And more plenevly/ to speken yit.
The sovereyne hye intelligence
Othur alle thynges/ hath profpience.

Whan resom dooth/ be holde onht or se
As in his comone kynde vniuersale
ymagynynge/ no thyng useth he
Neithur the comone writis nebu a dele
And nonht for thy/ he comprehendith vele
Al thyng that ymaginable is.
And al that comone wit/ may knolbe y this.

Thus reason is concept by variable
 Off universal / too diffinith he
 man is a beste / tho footid resonable
 Too this knowynge / as every man may se
 Universal / it myste needis be
 And this also / as every man may thete
 Imaginable and sensible is it yete
 But reason this beholdeth frendely
 No thyng as be ymaginaciom.
 We be the comon Wittis sekely
 But conly hath consideraciom.
 We distowis / and deliberaciom
 But ymagynate / dooth be hymne
 The comon Wittis al here we by thyme
 The formes for to shape and dehyse
 And yet these comone Wittis al withoute
 Sensible thynges / in a wondur wyse
 he seeth and hem compasseth al aboute
 Sensibly / no thyng / it is no doute
 But be ymaginaciom / off mynde
 Off knowynge too / heer may than so the kynde
 That nonht the myht / off thyng that knollen is.
 But propur myht the knollere useth neede
 And skilfully / for every doom y wis.
 too every iuge / it is the propre dede
 So than off this yf thou wilt taken heede
 The chert off man / is no foreyn myht.
 But propur myhtes / useth every wight.

¶ Yet in my.
 ¶ Quidam porticus
 attulit obstinuos in
 min fenest.

Whylom were portes off Athenes
 Wol olde clerkis deit in here corage
 which in here tyme were cleped stacenes
 That in here portes hadden here fages.
 Disputynge that the formes and ymage
 Off bodily substance / as they gessed.
 So were in to a mannes mynde empresse.

m. e.

As men be wont to wryten and portreyen
figures in a pagme fayr and clene
In which beforin ther were notes seyn.
But this amased thyng is for mene
for if the soule of man so as they mene
off verray propre myght implieth nonht.
But suffreth to be presented in his thought.

Inbrectid to the notes as it were
That bodyes doon to hem enpressen so
And beyn ymages represented there
Eght as a myrom. Wont is to do.
But al this knowyng. Whens cometh fro
Be which nonht only thynges corporel.
But also formes in materiel.

He seeth and so beholdeth singularly
And in here conceptes speculatyde
And knowyng thynges thanne seelyngly
So he devideth be a negatyde
And afturwarde be affumatyde
These same thynges that devided be
Assembleth and a yen compometh he.

And so this wey he entwychamgeth ofte
for now to pryncipal proporcioms.
loo his entent he leftech of off losse
and fulleth aftur to conclusioms.
Referryng thanne his olynge entencioms.
And seeth what thynges wele off othw selbe
Be preedynng so the false be the trewe

Than is he cause rather effiaent.
And more off myght than thyng that hath appressed
in maneer lik a mattee patient
That notes hath in hym self empressid.
But that oon have this mattee more expressed.
Ther goth be fore a maneer sufframce
With yme the lybnyng bodily substaince.

Which that the myghte off the soule exateth
 And maketh to endurstonde and to love
 As when that light in to thyne eyen sympteth
 And maketh the for to beholden there
 Or when a boye hath sonned in thyne ere
 And so commoveth the hertenere onght
 Than so be stered the myghte off thy thowght

And thynges which that were beendely
 With yme thy self had it is no doute
 He than myghte in his fantasy
 In to these othe notes off with oute
 And thus remembreth in it self aboute
 The foreyn ymage thanne with he
 To formes which that had with yme be

*¶ Prosa 8.
 ¶ Quod si in corpore*

Though that object qualitees than
 Comen and steryn yow foreyn instrumentis
 The which calle the comobne wit off man
 That off with outen yedeth judgement
 And goth be fore the goostly sentement
 A maneer suffraunce corporal
 For to exate the goostly myght with al.

And steryn so the werchynge off the mynde
 To formes which arested were with yme
 So that here covage may they foele and fynde
 And though the wates al these werk begyme
 The knowynge off the bodies to hymne
 And bynggeth hym to a maneer remembrance
 The soule is subiect to no suffraunce

But yngeth off his every propre myght
 These passionis that in the body beene
 Hoth myghte more synch a goostly wylt
 That fully is al absolute and clene
 In whom may noon affection be scene
 Off no thyng to be feelid bodily
 Inse propre myght shal be seendely

And foreyn myghtes / shal he vlen nought
for to dyscerne / objectis / off wth onte
But be the werchynge / off his owne thocht
he thymeth his conceptes / al aboute
And be the same stile it is no doute
Whol many fold / off knowynge myght thou fynde
In substance / whol diuers in here kynde

The feelynge may be clepid on off tho
which beestes haue / that been so mmedable
That wth they haue / onely and no mo
As shelle fish / and smych as stonden stable
In ches that to hem is covenable
And so smych othw conches off the se
which in dyuers places noursched be

Knowynge of Imaginacion
in movable beastes

reason to dyscerne false
& true onely in man

But knowynge off ymaginacion
medable beestes / han and doon selbe
which that in maneer / han affection
In maneer / thynge to covete or eschele
But reason to dyscerne / false and true
onely to man it hath conbement
As onely doth god intelligence

Than is it so / as every man may se
That this knowynge / most worth is and he
which off his owne kynde / propriete
Nought onely / that be longeth kyndely
on to his owne knowynge propriety
he knoweth wel / but furthermore yet
The subiect knoweth he off every thynge

But what off comobne wittes stood aye
And paraventure / so wolde answer
And wolde on to dystore off reason seyn
loo that this vnnerselle / no thynge were
which reason semeth / he beholdeth there
for al that here ymaginable is
Or comon wittes / may conseyde y this

It is nought vniuersal in no wyse.
 For were the reason off iudgement than
 too myght be sooth, if he myght thus deuyse
 That no thyng may be sensible vnto man.
 Or for he woot that these wittes han
 Obiectes manye diuers, which they knowe
 his owne conceytes fallace myght he throlbe

Whan that he seeth and comprehendeth wel
 The thyng that sensible is and singulere
 Beholdyng it, right as vniuersale
 To this reason, wolde answeren heere
 That she her self, be holdeth wel and cleere
 The reason off vniuersalite
 Al that these othere may consayde and se

For wittis, ne ymaginacion
 He mow not comprehendeth fully
 These vniuersal thynges off reason
 For they may not exceedyn properly
 As he here owne knowyng, beendeth
 The shapen and the figures corporal.
 Whoben that meken they not at al.

In knowyng thame, off thynges at the laste
 It is to leden to the iudgement.
 The which most parfit is and stedfast
 And so that reason is and excellent
 And comon wit, to iugen thyng present.
 And yet ymaginacion also.
 Shul we not reason heere, and assent ther to

But manys reason, is lyt in this
 As a nemptes, diuine intelligence
 Right as ymagynynge off wittis is.
 To reason, off manys conscience.
 Which becometh that diuine prestience
 He may no thyng, beholden as he throlbeth.
 That is to come, but as hym selfe knoweth.

For loo this argument / thou makest me
Yf thynges that heer after / shal be doone
Thougt wol certeyn / ne necessary be
For knowynge may not / falle ther upon
For prescience seyth so / is ther non.
And if so is / that prescience be.
Ther falleth nonht / but off necessity

But if we myghte / partyncees beene
Off ynagement / off dyvne thought
Riht as we may be / very reforme scene
For comon wittes / to conceyven onht.

The ynagement / off reforme for to deeme
Wol nyst it sholde / mannes reforme scene

To be subiect / and subducast all day
In to dyvne thought / I am certayn
Dryse therefore / fully yf we may
To that intelligence / soverayn.
And yf we may / in to the sight attayn
Loo ther shal reforme / feele and knowe wel.
That in that self / we may it newe adel.

Loo that is this / as in what wyse
The thynges that be / yde / dyvntemly
The prescience seeth / weel / nonht
Divided in his thought / eternally
Thougt as be / gessynge / oppynably
But be soverayn science / and symplese
Whom termes not / closen ne compresse.

*¶ In dñi qm̄tu.
¶ Qnam dñi ter-
ras alia permeant
figura*

The beestes which in that here kyndes different
Wol diversly / on erthe do they gliden
Som on erthe body / stretchyn and extent.
Creppyn on here brestes doon they sliden
And in the dust / a foull they debyden.
And som be veray lynes off her kynde
With fetherid beengis / planetis in the wynde

And long spaces on the ayre on hy
So in here flit they swymeth as it were
And som be glad to keepe hem selven my
The ground on lowe and seth here steppes here
in greene feeldes ther is al here cheere
And som to walke in wodis and forestes
And thoug so be that alle these wilde bestes

Been diuers bothe in shap and figure
Alle have faces been enclined yet
Unto the erthe shewen here natwe
And eek the kindly dulnesse off here wit.
Loo only kynde off man reserbeth hit
For manys hed ariseth up on hefte
And ebenis up rith his body stondeth streyhte

And vnder hym the erthe be holdeth he
Wher dontistoll or artoll in a shewene
Thouh erthly man be figure techeth the
That listith up thy visage in to hevene
And so thy front in to erthe fel ebene
On erthly thyng thou sholdest nonht set thy lobe
But sette it oonly in the hevene aboue

Ther sholdistoll be ther is thy kindly place
Thou hast off erthe nonht but thy bestly kynde
And yet loo thou wilt bring thy selven backe
And so with bestes set thy self behynde
lete nonht the noble nature off thy mynde
Be plimged down and to the ground pryt
Oyth that thy body stondeth ebene up rith.

*¶ Prosa Sexta.
¶ Quomodo igitur.*

Et every thyng as I have shewad now rith
That wist or knowen is be my way
It is nonht knowen off the proper myght.
Loo off that selbe thyng it is no nay
But off the kindly myghtes sooth to say.
Off tho that doon it knowe or comprehend
Now late be thanne beholde and attende.

Do as oure symple bynde may suffice,
What thyng is that estat off excellence
Off diuine substance and in that wyse
I han somwhat may we knowe off his science
This is the besed general sentence
Off al that be veforn dooth dysterne
That seyn god hym selve is eterne

But now what thyng is this eternte
It needith first to knowe seluely
And aftur that we may beholde and se
The science and the nature plenerly
Do as we may suffice symplely
Off god that is oure pryncce soberayne
Eternte is this as clerkes seyne

It is a parfit hool possession
Attouces off a lyf intermynable
This is declared be comparisoun
Off thyng that is be tymes variable
For al that leueth in tyme it is unstable
Present is the tyme a goon is past
So tyme comyngh bieth it wol fast.

Ther may no thyng be set in tyme off space
As clerkes han diffined her be for
That al attouces may his lyf embrace
For why as yet he fayleth off to morn
And yesturday is passed and forlorn
And in the same day that present is
loo off your lyf ye han no more y this.

But this moment transitorie loo.
That thyng that hath his disposicion
his tyme othw passen so.
Thouh that it were off such condicion
Be dristotiles tradicion
And seyde that this worlde nat be gan
He nebu her aftur shal an ende han

Though that it myghte as Aristotil seemed
 To infinte it selfe so extende
 Eterne it may nought rightly be deemed.
 Though it were infinte with outen ende
 At once he may nought al comprehend
 He clippen all these spaces temporele
 For tyme to come yet hath it nought a dele

But he that for ^{the} lyf intermynable
 The fulnesse comprehendeth verily
 Possessing it attones perdwable
 For whom no thynge lacketh verily
 For tyme to come he hath it presently
 For tyme passed from hym is ther noon
 But is and was and shal be al is soon.

Eterne he may be callid & beel be right
 On to hym self present and peerlesse
 And althow present is be foru his sight.
 The noble space off tyme endelese
 But they reheresen plato sake herpese
 His concept they reporten al a mys.
 And off his meynynge fallen foule y wys.

plato.

So plato seyth this world hath eue be
 And to an ende new shal be brought.
 Ther sey they fore it hath eternite
 And euen lyk with god that hath it wrought.
 But yet allone in certeyn is it nought.
 A lyf intermynable for to lede
 As plato wende hym self it is no drede

It is another to enclosen all
 Attones so this lyf intermynable
 For al that is or was or eue shal.
 At hym it is present and permanable
 He flitteth nought but althow stont instable
 So off the dyvne thowght the stat is this.
 No creature may be lyk y wys.

And nonht for thy/ye sholen deemen/leave
That god is elder/e/as off tyme off space
Than creatures/maad off his polbere
But thus so/shol ye iugen in this caas.
That god hym selven/allbey is and haas.
Be fore or om/formed creature
In propre symplese off his nature.

And al the tent/of thynges temporele
That allbey meeth so contynely
They caste to comtufete everydele
The perdwable lyf off god on hy
That chaungeth nonht/but stant presently
But when it may nonht ebene hym self ther to
The verray stabillnesse they falle frs.

Weedyngh thanne ont off symphicite
Secresyngh ont off present than anoone
To infinit and endeles quantite
Off tyme to comen/and tyme that is goone
But when he may nonht byngen in to come
As al his lyf attones for to have
It wilneth thus it selven for to save

And ther it may nonht/been aboute brought
So al his lyf attones for to mete
That in as moche as it endeth nonht
This lyf it dooth nonht/sturly for lete
It seemeth that it wolde comtufete
The sovereyn lyf off god omnipotent
In so moche as he smyth hat/hath present

And so it byndeth be a litil stomde
To have a maneer perdwabilnesse
In which no tyme off space may be fownde
But for it hath a maneer lyfnesse
Off the eternal lif that present esse
It seemeth holb that evere it fleete or flitte
That in present/allbey abidith itte.

And for it may not / after his Delight
 Abiden but for such a litle space
 It taketh a Wee / off tymes infinite
 And for it may nought / all his life embrace
 Attones / as his principal purpose was.
 Passing forth / the life he keepeth so
 For cause he may / no can noon other do.

And if we sholde / off names hem disterne
 To seuen plat / of the septe wel.
 He seyth that god / hym selve is eterne
 too and the world / shold be perpetuel.
 Off this myght thou / consayde than and feal
 With every iugement that shal be welbe
 yt must the nature / off hym selve selve

To comprehend thynges so with oute
 And thestat / off sovereyn god on hy.
 As stouyng euer / in oon it is no doute
 Algaues in hym self / presently
 His knowyng than / summateth sebully
 Al thyng that meekyng / hath in difference
 Abidyng in his symplese / and presence

And so endoseth / spaces infinite
 Off tyme that was / and shal heer after be
 But to the spaces / hath he no respyte
 But to his hool / olbne hool etermite
 He knowyng off the hy / symphicte
 And alle thynges / in presence off his sight.
 He seeth / as it were / do nold rht

And if thou have / that presence in thy thought
 In whiche he knoweth / alle thynges.
 His prescience / thou shalt reserve nought
 As to a thyng / that after shal be
 But presence stence / shal thou clepid loo
 Off present tyme / that now forle may
 Be out off presence / passen nel a way

For whi it is nonht/ cleped prebidence
But rather it is cleped pubeamce
That alle thynges/ knoweth in presence.
In which knowynge/ ther is no variannce
For omne knowynge/ it hath wol greet distamce
For ye holden toke thynges heere
But for on hye/ beholdeth he al in feere.

Sith every iugement/ must seke than.
The nature off the knowere kindly
Wher is that/ thou wilt iuge than
That al must falle necessarily
That seyn is in diuyns sight on hy
Sith men the present thynges that they seen
They make nonht off neede for to been.

Loe may this sight/ off thynges heere present.
Alike hem to fallen off necessity
26. I seide may **p.** as she wilt so it stant.
Off goddes pubeamce/ as seemeth me
Althouh no comparisom ther may be
For whi the presence off a mannes thought
To goddes presence/ may be likened nonht.

For right as ye beholde be your sight.
That in tyme present is y doone.
Right so he seeth/ in his eternal light.
So that no thyng/ to comynge is ther noone
As in his sight/ ne no thyng/ obu goone
For whi his prestence/ it sheweth wel.
Nature off thynges/ it thanngeth new ad el.

For sith he seeth/ tho thynges presently
Right as they shole/ heere afturward be falle
The iugement off thynges sekely
His knowynge ne confoundeth nonht at al.
For al thyng that be tyde heere aftur shal
Wher needful/ or contingent be thende
Attoune/ he seeth it in his mynde

Right as thou seest a man go on the grounde
 And eek the same also in hevene arise
 And bothe thou be holdist in a stonde
 yet canstold weel destorne and debyse
 too that this man that walketh in this wyse
 he dooth nonht ellis but a wilful dede
 But yet in sooth the same ariseth neede

Neithur the sight off god that is so cleer
 That al dooth be nethe hym selven se
 Off these worldly thynges that been heer
 Destrobleth nebir a del the qualite
 Which in the sight off his etermite
 Be present now but to the sight off man
 here tyme they shole afterward han

And heerfore cometh this conclusioun
 That what he dooth shal heer after selbe
 It is no falace neithur opmoun
 But veray science sufficiant and trewe
 He which he knoweth that is not delbe
 As off necessite to fallen so
 But than than seyst a thyng that shal be do.

Argumentu.

And is provided in debyne thouht
 It may not betyde it is no drede
 A thyng that so may be shelled nonht
 Than off necessite it fulleth neede
 And so thou wilt me bynde to the dede
 As be this word it is necessite
 And loo as wouthe q wile it gramte the

But this smethe may feelen ony wight
 He wil consayden in this erthly lyf
 Ifnt if he hadde a concept and a sight
 Off god and fully were contemplatif
 But to this q answer the belyf
 Whan that thyng that so for to comome is
 In to debyne science referid is.

So necessary is it sekely
But in the maner off the proprietynde
Whan that thou beholdest it sekely
Necessite ne dooth it no thyng bynde
For to necessitees shaltow fynde
Off which that oon is simple wete it wele
And loo that othw is condicionele

That every man is mortal off nature
This is necessity off symplese
But whan thou knowest a man peraventure
That walketh off his owne wilfulnesse
That mannes walking necessary esse
With this condicoun / putte ther to.
Ther whiles that is wil known so.

For thyng that known is to mannes thought.
As for the tyme it may noon othw be
But this condicoun sufficeth nonht.
With hym to draven this simplicitie
For wel thou woost that this necessity
Cometh nonht off beendly disposicion
But off that accident condicoun.

Necessite dooth hym nonht compelle
To walken / he that walketh wilfully
But whil he gooth this wile / grante wele
Loo that he walketh necessarily
And in the same wyse sekely.
What purveance a present dooth provide
So off necessity it dooth be tyde

And yet that thyng as off his proprietynde
He dooth nonht off necessity be falle
But al that god beholdeth in his mynde
That so off liberte be tyde shal.
So he beholdeth as present all.
And so referred to dyvne sight.
As necessary ther been a comted right.

But this is only

But this is only be condiciom
 Off knowynge off thine wil and myght.
 But when these thynges han relaciom
 yn to here propur kynde yit.
 Al absolutely than be tideth it.
 No thyng compellyng off necessitye
 Ne it for letith nonht his liberte.

So than it shal be alle douted.
 Alle thyng that god to comynge dooth provide
 And mochtly thyng shal falle nedwiles.
 That only shal off liberte be tyde
 So that they stonden fre on every syde
 And than they be come it may be chese
 So propur nature for they nonht for lese

Here kynde is thys before hand as they were
 Off liberte they myght have be on do.
 But what for is wyltoll sey me here
 Whether they come off necessitye or no
 Sith off dysmy science it is so.
 In alle wyse it be falle thys
 Ryt eene a thyng that necessarye is

Loo as a litil heer befor.
 Purposed be ensample plenerly
 Loo off the some that riseth be the morn.
 And off a man that walketh wylfully
 Yl that they be in doynge presently
 They may wel be on do it is no drede
 But yet that oon was to be tyden neede

But sekely that othw needith nonht.
 So al that he beholdeth as present.
 Ryt so wylth onte donte it shal be wylth.
 But that the some riseth be ament.
 Loo off necessitye it hath dissent.
 But yet that man to walken or to goon.
 His owne choyse it falleth al by on.

W
Loe thame in this / We han seyd but right.
That whanne these thynges so referred be
On to the knowynge off dyvyn light.
Loe thame they fallen off necessite
But that referred to here qualite
Wol absolute in liberte they stonde
As out off alle necessarie bonde

Is al that stheith to comon wit.
Yf that thei be referred to reson
Loe binnersele / thame in sooth is it
And yf thou sette in thy entencion.
The propriete off thy condicion
So that thou feelist it is synfulere
But if thou be / thou seist in my powere

My purpos for to chaangen as me lyst.
Loe thame shal / boyde purbeamce
Be which my purpos knollen is and lyst.
But I shal answer to this alligearnce
Thy purpos may thou chaange / at thy plesamce
But this myht for to doon / or doon it nonht
And al the divers / chaangynge off thy thouht.

The verray present trouth off prestience
Yt every del / be holdeth presently
He thou myht nonht / a boyden his presence
No more than thou myht boyde verrily
The right beholdynge off a present pte
Thouh that thou woldest turne or wende
As liketh to the fre wyll off thy mynde

But heer thou makest this obieccion
Yf goddis science may be chaanged so.
Right as myn owne disposicion
As whan I now this and now that mys do
Than may I entychaangen to and fro.
His hye sciences be stonndis off his wil.
Pray nay for sothe that myht thou not be styl

For why the knowyng / off the Dyvne sight
 It gooth be fore that thyng that shal be falle
 And right before / his propre presence right
 loo off his knowyng he returneth al.
 That ever was / or been her after shal
 Be as thou benest / he alter with nonht.
 His presence be stonde off thy thought.

As noll this thyng / and noll that thyng to knowe
 But he beholdyng every witt compasseth
 The chaungyng off thy thoughtes al a volbe
 with son sight / al attones he enlaceth
 he gooth also / be fore and al embraceth
 he he his myght also comprehendith
 And eek his sight that to so far extendith

Al thyng to be holde presently
 he hath hem nonht veynyed so as we
 O thyng that is to comen / dellyngly
 But off propre / hys simplicitie
 wherby it may / wol wel asoiled be
 The vesaim which thou hast a pen me brought
 Unseemly seystow is it in thy thought.

That thyng to come / off oure instabilnesse
 The cause sholde be / off his science.
 But off his knowyng / loo the myght is thysse
 he closeth al / with knowyng off presence
 Off dyvers tyme / hath he no difference.
 And al thyng in to certeyn hath he brought
 To thynges passed / otheth he inht nonht.

With it is so / I may conclude noll.
 loo that in every mortal creature.
 The liberte / abideth hool y nonht
 And stonde fully / in here propre cure
 And lalbes which that medis doon mesure
 Totho which that been good and vertuons.
 And also peynes / to the vicious.

With noon bright they may not been avettid.
With every man his owne wil is atte
As be necessite no thyng y letted.
But that they may Deserve love and hate
And god hym self sitt above algate
And every thyng he knoweth or it be
As present in his eye eternte

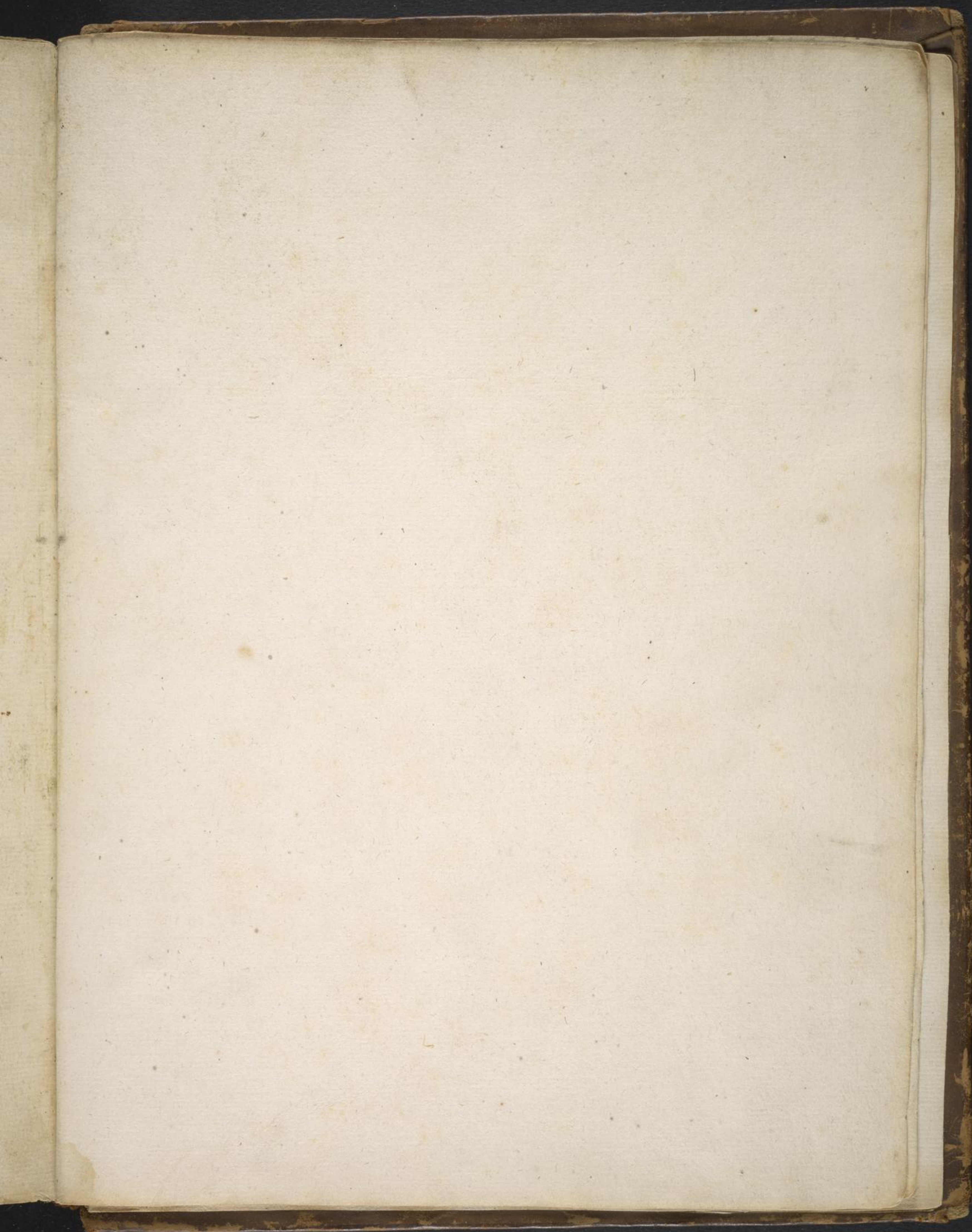
In be beholding every thonght and dede
That is or shal be doon in ful certeyn
And to the good men he disposeth meede
And to the wicked punishment and peyn
To trust in god it is no thyng in deyn.
And prayeris if they rightwisly be led.
Beleeve it wel they may not been snpped.

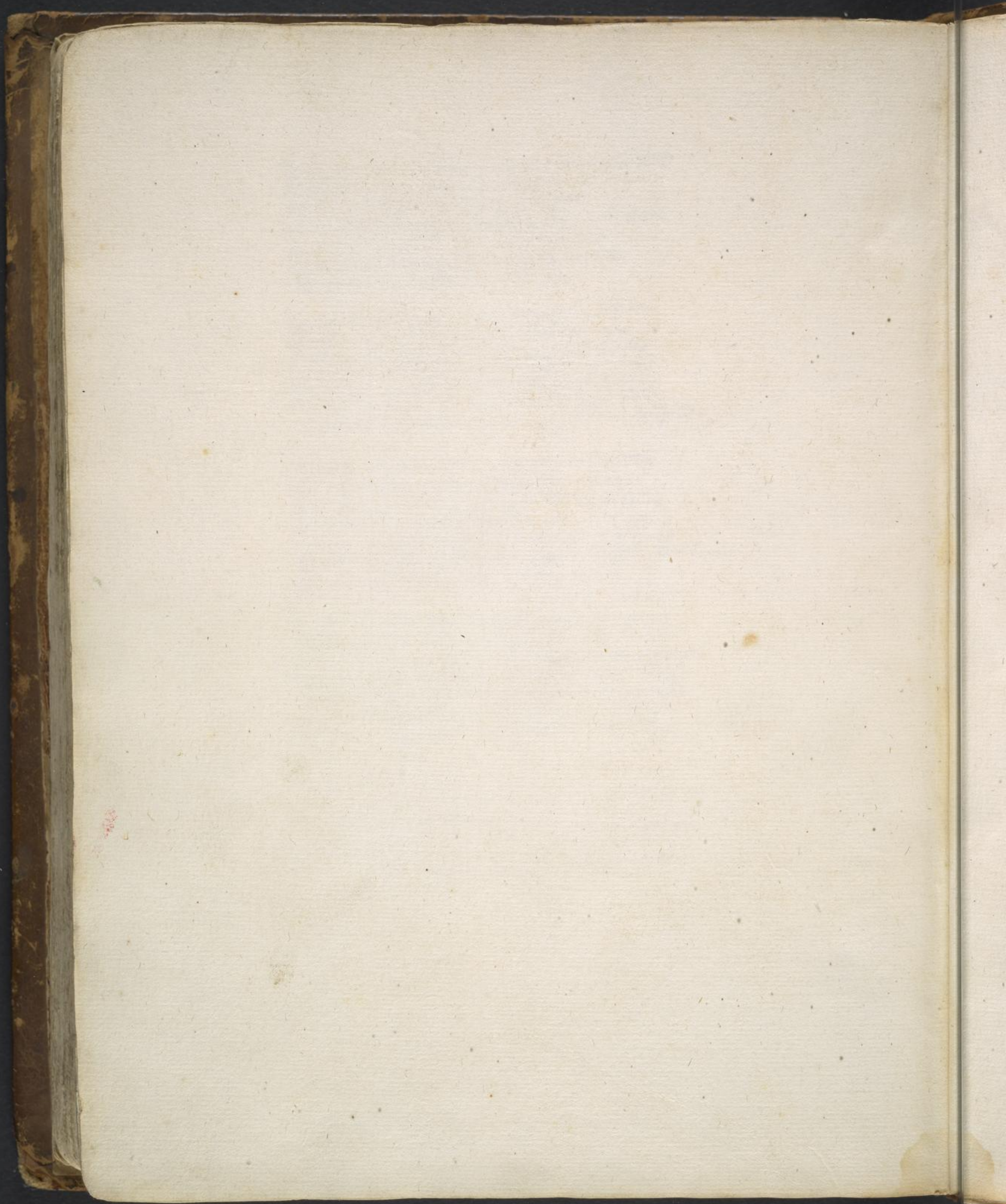
Withstonde thou woe yeebe the to vertue
To rightwisshope thou list by thy courage
For thyng is neede if thou wilt pur selfe
Loo humble prayere send on thy message
Up to thy god it sayleth nought his wage
He donte the nought thou shalt be sped wol soone
For he refuseth never a lobbly boone

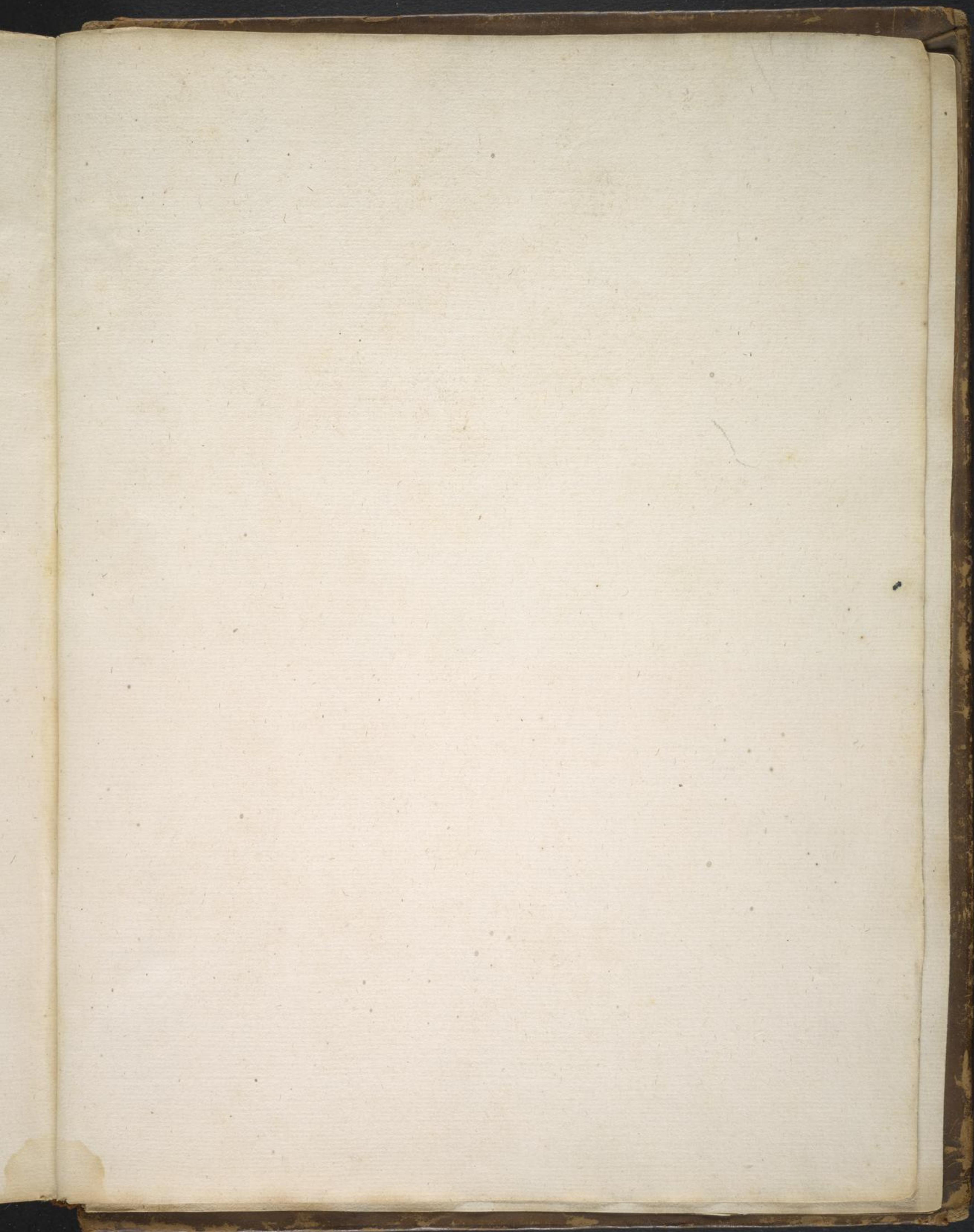
And look that thyng conseil nought for yete
Dissemble not but do thy by synesse
The neede is thyng also the charge is quete
That thou be founde in vertu and provesse
With al thy werbes been oppyn and expresse
In to the presence of the mge on hye
That al thyng dooth beholde plenerlye

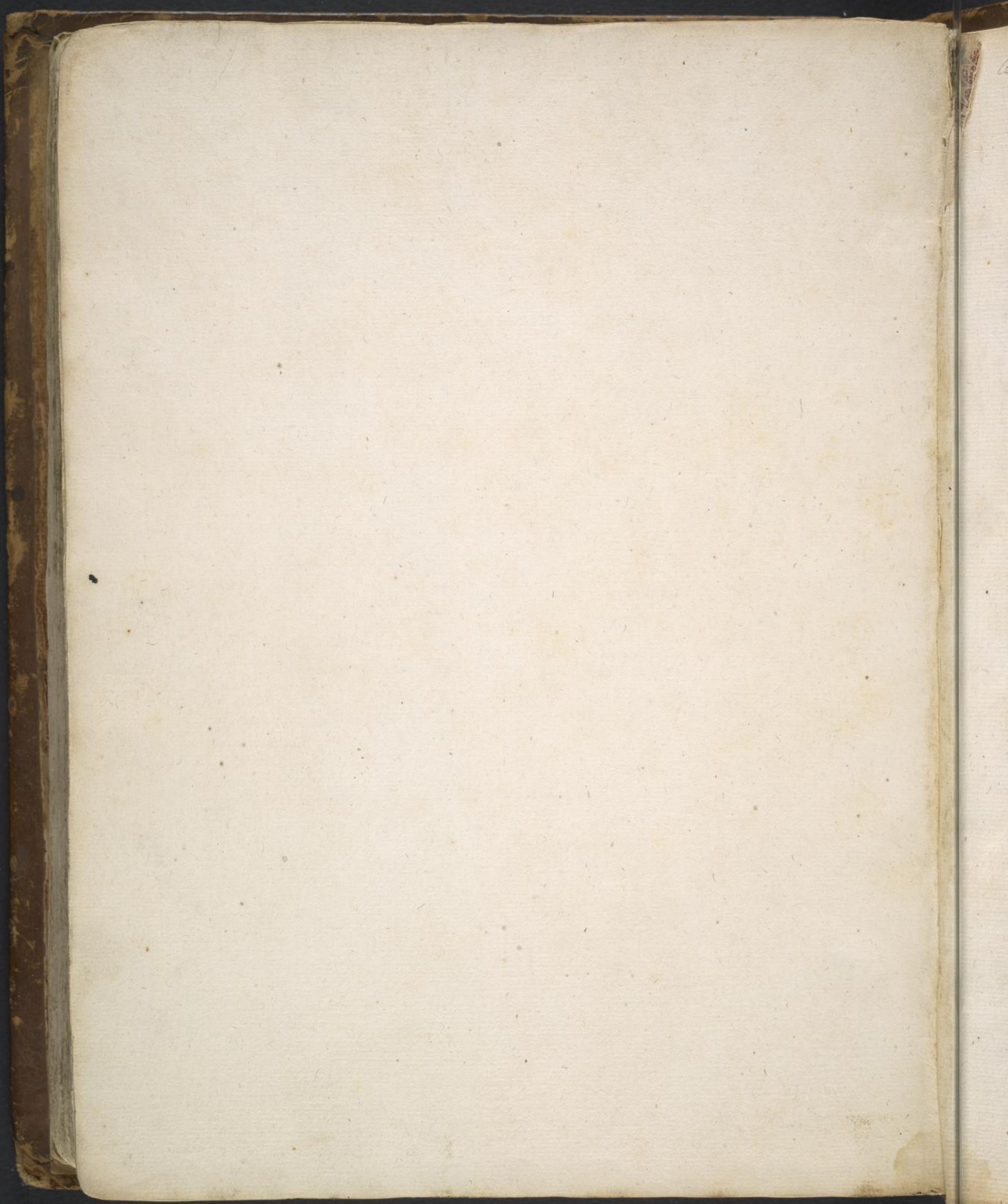
Explicit Liber Boecii de consolacione phi
losophie de latino in Anglicum translatus
Anno dñi millesimo cccc^o p^o Capellani
Johannem Teband alias Watri. beche.

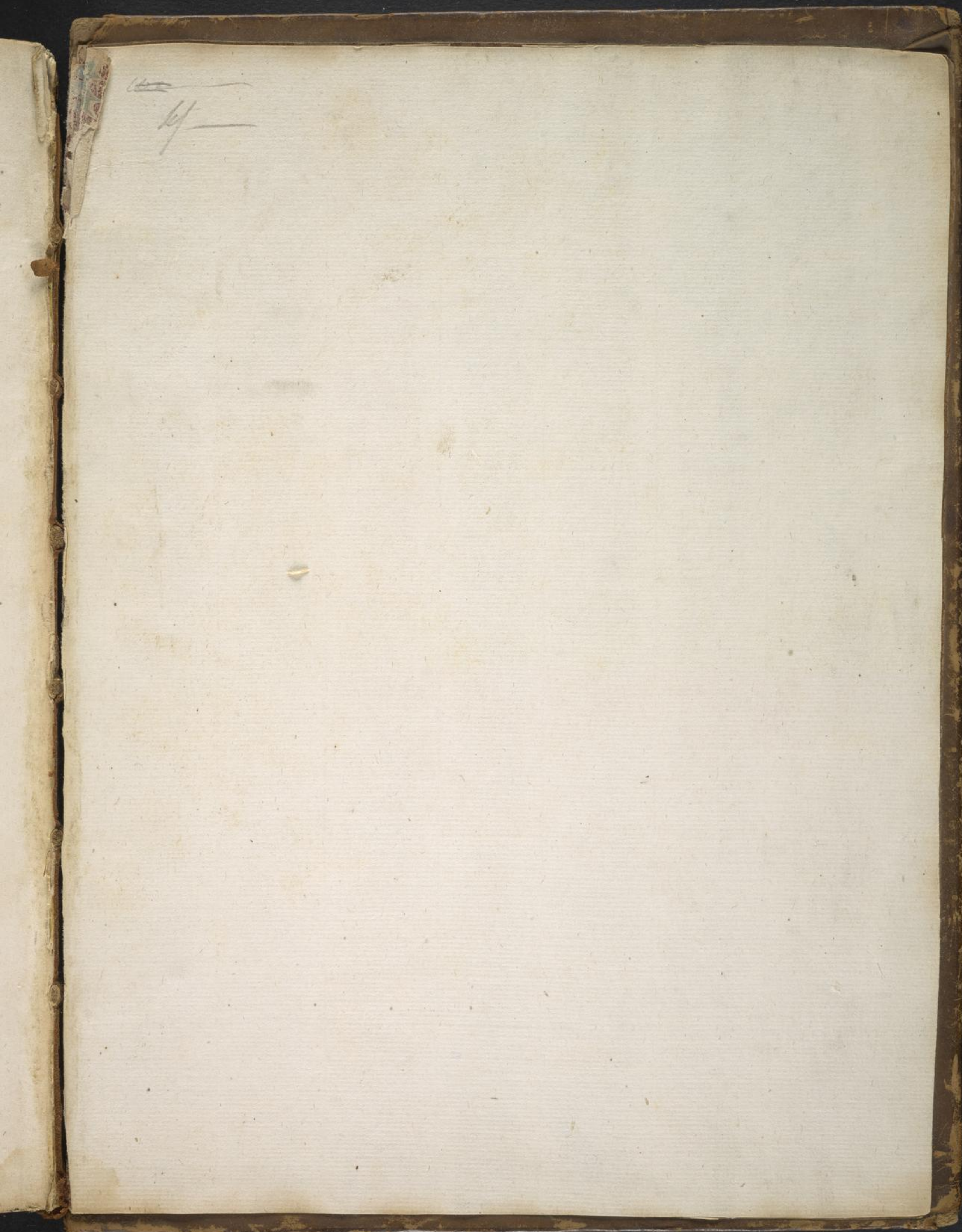
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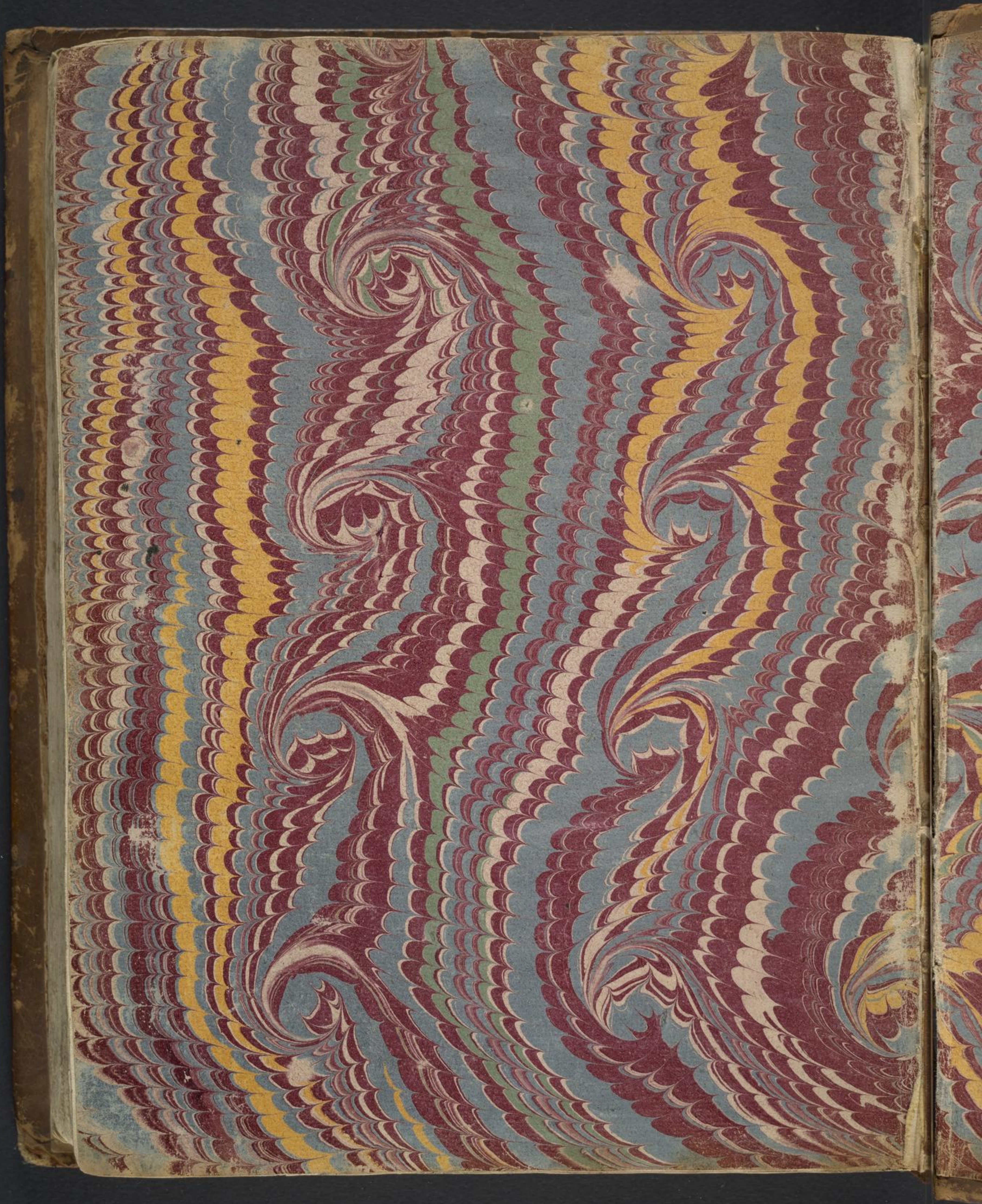




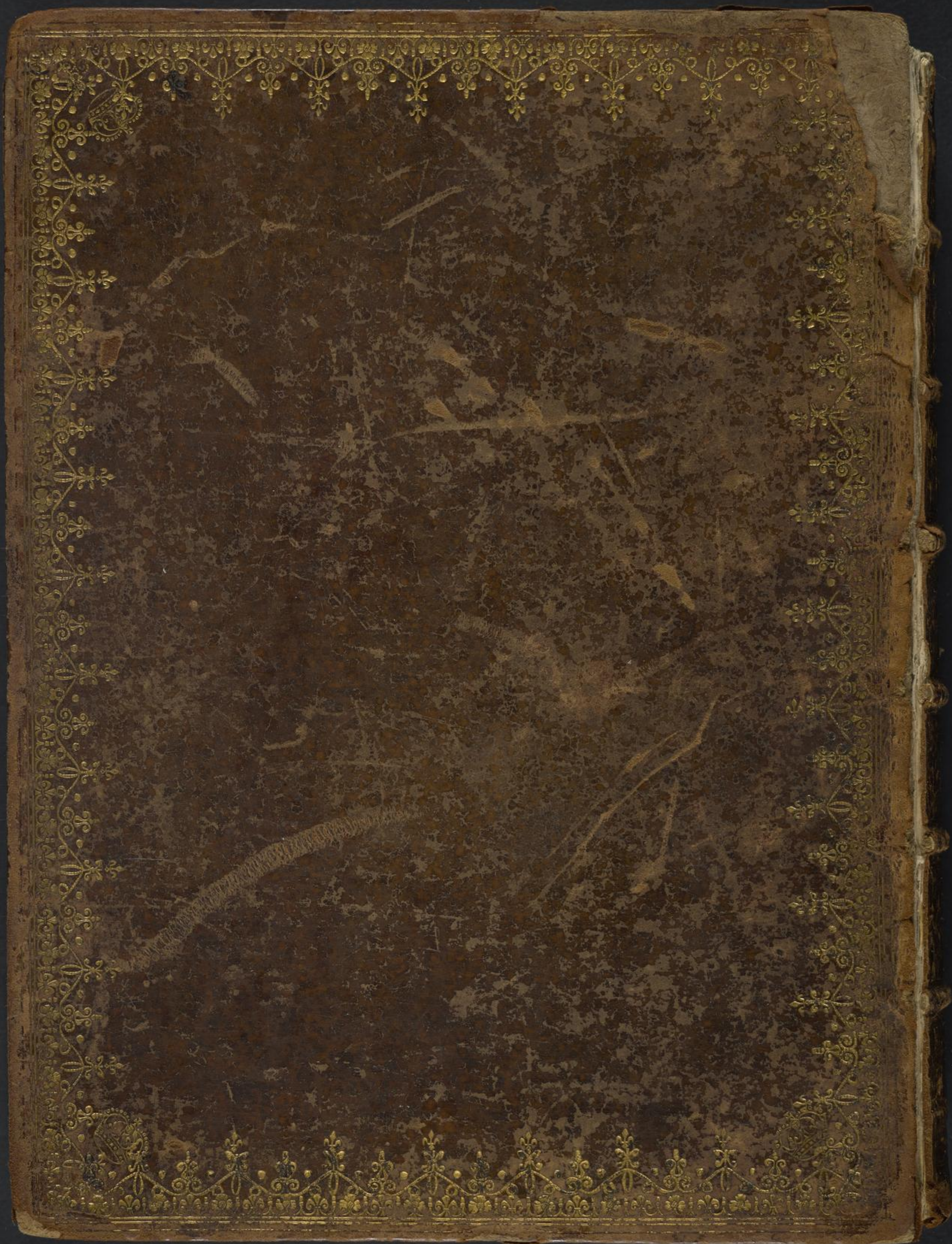












COCCLEVE'S
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